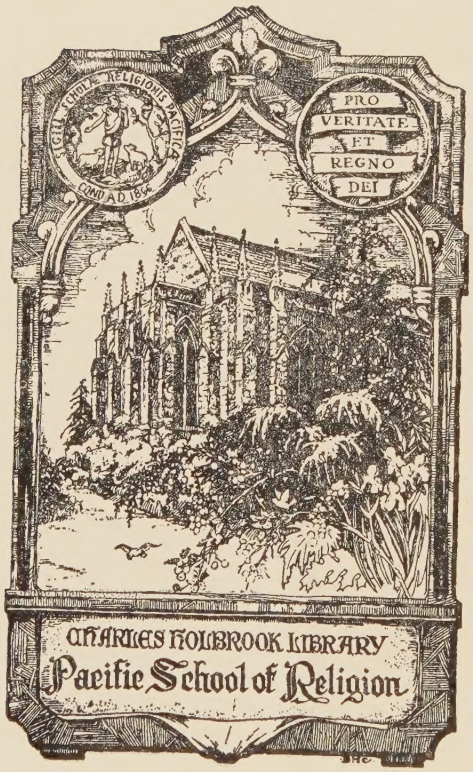
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THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

FOR CHURCH SCHOOL WORKERS

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OF RELIGION

VOLUME I

OCTOBER, 1924-SEPTEMBER, 1925

(For index see page 62)

OFFICIAL PUBLICATION OF
THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
(Charter Name: International Sunday School Association)
Representing Thirty-Five Evangelical Communions and Fifty-Six State and Provincial Councils

HUGH S. MAGILL, LL. D.,
General Secretary

W. EDWARD RAFFETY, Ph. D., D. D.,
Editor

RAY S. ERLANDSON, M. A.,
Business Manager

THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
1516 MALLERS BUILDING, 5 SOUTH WABASH AVENUE
CHICAGO, ILLINOIS

74098
1924/25

TWENTY-FIVE DOLLARS ($25.00) IN PRIZES FOR SAYINGS OF CHILDREN

The INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION will give twenty-five dollars ($25.00) in prizes for the most interesting sayings of children. Conditions of contest and awards are as follows:

1. Sayings must be sent to the Editor of the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION not later than October 1, 1925.
2. Contest open to any person, anywhere.
3. Children whose sayings are sent must be under twelve years of age. Sayings of children twelve or over not acceptable. As far as known, age of child should be given.
4. Each contestant must enter not less than twenty sayings; more if desired.
5. Out of the number submitted, a committee will select the best five.
6. These sets-of-five out of each contestant's list will be turned over to three judges: One a mother of four children, two boys and two girls. One a Sunday school specialist in work with children; and one a child psychologist.
7. The awards will be based on the best sets-of-five.
8. The sayings can be original or selected. Where source is known, source should be given. Copyrighted material must not be entered in the contest. At the end of each saying, the proper credit should be given; i. e., where found, or if an original saying, the word "original" should be added; or if source is unknown, add the words "source unknown."
9. If, in the minds of the judges, sayings have about equal value, preference will be given to original ones. Some of the sayings will be published in the JOURNAL.
10. It is expected that sayings will be typewritten, although pen written sayings will be accepted, if easy to read. Letter size paper (8½x11) should be used. Name and address of contestant should be put in the upper right corner of each page submitted. Send no letter with the sayings, nor stamps for return.

THE TWENTY-FIVE DOLLARS ($25.00) IN AWARDS WILL BE DISTRIBUTED AS FOLLOWS:

1. Best set-of-five sayings—a prize of $5.00 in money.
2. Second best set-of-five sayings—a prize of $2.00 in money, and one year's subscription to the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION.
3. Third best set-of-five sayings—a prize of one year's subscription to the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION, and a $1.00 book in religious education.
4. Fourth best set-of-five sayings—a prize of one year's subscription to the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION.
5. Fifth best set-of-five sayings—a prize of a $1.00 book in religious education.
6. For the next ten best sets-of-five sayings, to each contestant will be given a six months' subscription to the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION.

In the event that any winner is already a subscriber to the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION the subscription will be extended beyond date of expiration.

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THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

FOR CHURCH SCHOOL WORKERS

OCTOBER, 1924

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OPEN FOR BUSINESS

THE sign of THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION is up, *Open for Business,*—caterer to the "57 varieties" of customers who like Church school "food for thought."

The JOURNAL is thankful for the many genuine *good-will greetings* on this its opening day. We highly appreciate the willingness of *The Church School* and *The Sunday School Worker* to close their shops. All Sunday school publishers are cordial. Here's the glad and grateful hand to all such friends who have thus favored us. We feel sacredly bound to render faithful and as far as possible acceptable service. The JOURNAL "firm" announces its sincere purpose to do its best to satisfy the tastes and appetites of its varied constituency.

The Management is in touch with the best educational farms and markets and, from these and others to be discovered, will supply choicest provisions, in season and in abundance. There will be on each monthly menu milk for babes-in-the-work, virile truth for vigorous youth, and strong meat for educationally mature men and women. Banquets on occasion. A Father-and-Son dinner in November, and the usual turkey tempters on Thanksgiving Day. Special menus throughout the year. In all meals we hope to keep the ingredients educationally correct but served in popular dishes, pleasing and profitable to Mr. Average Worker, whose patronage we especially covet. Our motto is, "He serves self best who best serves others."

Surfeited and fastidious feeders are urged to possess themselves in patience if they do not find fancy foods on every page. We propose to strengthen the body-religious with wholesome, nutritious, vitamin-calory-carrying *staples,* rather than to attempt to tickle the palate with pink pastries and dainty dishes with unpronouncable French names. Lovers of chop-suey-gu hot-dog-chasers, cock-tail-fighters, Welsh-rarebit-hunt and other *eccentrics* who seek satisfaction for their depra ties (total or partial) are referred to the sign in our fr window which reads "Trespassers with Guns K Out."

Church school workers (not shirkers) who get hon to-goodness hungry are especially invited to our tab We are not victualers to his majesty, the dilettante, wh philosophical prescription of "pink pills for pale peop is sheer nonsense, for it cures no ills, and gives no cour or comfort in the crises of life. Nor will we cater to cantankerous, cock-sure, controversialist whose vitri diatribe puts the hell of hate in the hearts of men. *serve to strengthen, and* to strengthen those who consisten and persistently strive to make dynamic in this gene tion the principles and ideals of Jesus Christ. We w wear the smile that won't come off, if, each month, we c have the joy of efficiently serving real folks who devou accept the Saviourship and Lordship of Jesus Chri constructively honoring the Father, Son, and Ho Spirit, and whose love-and-loyalty to their Lord is t divine urge, which means hard work, healthy appetit and peace on earth, good-will to men.

If the JOURNAL food does not please you, *tell us;* if does, tell others. Our satisfied customers are our b advertisers. Uneeda JOURNAL. *We need you.* The m of *you* we get, the more and better we can serve yo If your patronage warrants it, our air-and-hydro-plan will search land and sky and sea to enrich our month menu.

Yes, the JOURNAL is open for business—the great business in the world, helping those who set forwa THE CAUSE OF CHRISTIAN EDUCATION.

PLATFORM

TO the following outstanding aims the INTERNATIONAL JOURNAL of RELIGIOUS EDUCATION commits itself, and pledges the printed page to their cooperative promotion by a trained and supervised leadership through the Church schools of North America.

1. *The deposit, in every life, of an adequate body of vital, functioning, CHRISTIAN truth.*

2. *The acceptance of JESUS CHRIST as a personal Savior and Friend.*

3. *The formation of CHRISTIAN ideals of character and conduct.*

4. *The expression of CHRISTIAN life in missionary and philanthropic service.*

5. *The recognition and acceptance of the Lordship of JESUS CHRIST.*

EDITOR—All Journal articles this month furnished gratis as an expression of good-will.

ARE WE THINKING STRAIGHT?

If not, help us. Perhaps your judgement is better than ours

ARE WE RIGHT WHEN WE THINK

THAT it is next to impossible for any journal to please everybody. Only a clown or a fool attempts to do so.

THAT if you are not pleased you will at least become "friendly enemies," with strong emphasis on the "friendly."

THAT a group of six able men have been chosen by the Executive Committee of The International Council of Religious Education as the JOURNAL's Committee on Publication, who, with the General Secretary, Business Manager and Editor, will welcome constructive suggestions.

THAT this JOURNAL, being the official publication of The International Council of Religious Education, has its field prescribed by the Constitution and By-laws of the Council. That its legitimate field is any phase of religious education that touches the home, the church, and the community.

THAT the JOURNAL takes for granted that its readers are mature men and women, and forward-looking young people who are more concerned about pages of practical help than pages of space-filling pictures.

THAT the vast majority of the readers of this JOURNAL will be real folks who are doing things in the Church school, and who want the JOURNAL to bring to them each month the "better way" in words that say it with sense.

THAT short articles on a variety of subjects are better journalism for Church school workers than long articles on a few subjects. Let's be honest; who of us reads long articles in *any* journal? It is, however, our purpose to feature special interests from month to month. Our "make-up" motto is "variety, virility, vision."

THAT subscribers pay for articles, not ads, but any subscriber who fails to read this JOURNAL's ads misses an important part of his education.

THAT this JOURNAL has no Founding Fund except its "Founding Friends," so "There's a Reason" for the generous space given to ads in its initial number. MORAL: Patronize our friends, the advertisers.

THAT the JOURNAL's name carries the expression *religious* education, as a professional or technical limitation of its scope, even as the Council is thus named. Its *whole purpose* is to advance the cause of a Christ-centered and Christ-circumferenced religion. Readers are referred to the JOURNAL's platform found on opposite page.

THAT this JOURNAL expects to be a real *service* medium, passing on the best workable plans of the best workers to those who yearn for the best.

THAT any journal is a growth. Our good friends will give us the fresh air of freedom, the sunshine of good-will, and copious showers of cash. Watch the JOURNAL grow!

THAT it is not always possible for an editor to think all over and all around every situation. He is human. His periscope is "human." Won't you be good enough to step around the corner and be frank with him?

THAT the JOURNAL expects to live where the people live. It considers that its one big job is to carry over to the rank and file of our Church school workers the worth while results of the best psychology, pedagogy, organization, and administration, in statements, accurate and educationally sound, but easily understood.

THAT our educational friends who revel in technique must not expect the JOURNAL to aviate into the thin air of theory. For thrills we refer them to purely professional publications.

THAT the JOURNAL does not intend in any way to break down the autonomy or violate the sacred traditions of the constituent groups of The International Council of Religious Education, either territorial or denominational.

THAT this JOURNAL has no intention of entering the field of general academic education. It is, however, vitally interested in the religious education courses offered in colleges, seminaries, and professional religious education schools which are planned for the training of efficient leadership in the religious education tasks of the home, the church, and the community.

THAT the JOURNAL counts it a high and holy privilege to speed on the co-operative enterprises of Christian education with special reference to childhood and youthhood in the home, the church, and the community.

THAT above all organizations, policies, programs, personalities, the one supreme business of every religious educator is the EXALTATION OF JESUS CHRIST.

OUR NEW JOURNAL

By Hugh S. Magill, General Secretary

FORTH on its mission of service to the cause of Christian education goes our new JOURNAL. Born of the hopes and prayers of its founders, no publication ever received a gladder, heartier welcome. The greetings of the recognized leaders of religious education from all over the continent proclaim a spirit of good-will for the International Council of Religious Education and its official organ, which impresses those responsible for the new JOURNAL with feelings of grateful satisfaction and serious responsibility.

No education is complete that does not lead to a consciousness of God and a reverent obedience to His laws. The world is hungry for the spirit of peace and brotherhood exemplified and taught by the Son of God. Our system of general education must have related to it, and correlated with it, a system of religious education which shall so motivate the lives of the millions of American youth as to conserve and develop the spiritual resources of the nation. This can be done in accordance with sound educational principles and in perfect harmony with the guarantees of religious liberty vouchsafed by the Constitution. Unless this is done, there is no assurance of the preservation of our treasured institutions.

To the promotion of this great cause with its universal appeal to clear-thinking, patriotic people everywhere, the International Council of Religious Education is dedicated. The new JOURNAL, as the official organ of the established agency of more than thirty Protestant Christian communions of North America for cooperative, interdenominational work in religi education, representing a members of more than twenty millions, will ca the message of cooperative eff throughout the continent and the wo

The International Council in its departments is organized on basis of service. The new JOURN is published to serve individual wo ers, in the home, in the Church sch and in the community, and the clas and groups which these workers c stitute. It will endeavor always render the largest possible service the Church school, to state, county a local councils of religious education, a to the cooperating denominations. purpose is never to compete with, always to cooperate in the promoti of the interests and programs of all the cooperati forces represented in the Council. Its interests are th interests, its achievements are their cooperative achiev ments. Its success must rest upon their loyal, symp thetic support, which it will endeavor always to merit.

There should be, and we confidently expect there w be, twenty-five thousand, fifty thousand, yes, in a fe years, one hundred thousand subscribing membershi back of this new JOURNAL. Think what this will mean cooperating Protestantism. Think what it will me to the cause upon which many believe depends the futu of the Christian church, the hope of civilization, t destiny of free government, which rests upon peace, goo will and human brotherhood. We invite you to pa ticipate with us in this work, than which there is greater.

The Late President Woodrow Wilson Said

Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit.

President Calvin Coolidge Says

All of our learning and science, our culture and our arts, will be of little avail unless they are supported by high character. A trained intelligence can do much, but there is no substitute for morality, character, and religious convictions. Unless these abide, American citizenship will be found unequal to its task.

THE UPLIFTED CHRIST

By Margaret Slattery

THE Boston Common is never dull; it is never uninteresting. Life hurries across it. Life swirls about its foursquare boundaries—those narrow streets planned for other and more leisurely days. To the north of it are builded in brick and stone our efforts for the common good, our attempts at orderly government for the assurance of peace and prosperity for all the people. There is our State House with its golden dome, sheltering traditions as old as the nation. Within it at the moment the Senate debates matters pertaining to prison labor; the House discusses appropriations; the State Board of Education determines policies that shall guide the future training of youth; Boards of Charities of every sort are hard at work on the business of the day. Ford Hall, with its Baptist headquarters, stands like a bulwark on the brow of the hill. The University buildings, the Unitarian, Congregational and Christian Endeavor headquarters, the Women's City Club, Young Women's Christian Association Center, the Twentieth Century Club are all attempting to lift from man the burdens of his ignorance and sin and set him free.

THE officers are clearing Tremont Street for the parade of a visiting organization. It has been gathering in groups farther south on the Common. Its flags and gay regalia make wonderful splashes of color against the green. Past the murmuring doves and the chattering squirrels a group of women with the slow peasant walk of Europe moves toward the curb. Each has a baby in her arms and several children whom she struggles in vain to keep in front of her. They are speaking Yiddish. They have come from dark, narrow, dirty, overcrowded tenements that are the background of those buildings that crown the hilltop representing law, learning, charity, and religion. A governess with three lovely children crosses the wide path. They have come from one of the luxurious motor cars parked far back beyond the Common fence. Italy has hurried past us talking excitedly, in musical tones, with gestures sufficient to direct an orchestra. Now it is Poland; now Russia. A hurdy-gurdy is playing, "The-one-that-I-love-belongs-to-somebody-else," and a group of young girls, rouged and painted, with high-heeled-latest-buckled-shoes, bearing the initial of a supposed sweetheart, hum the tune and mark the rhythm with their swaying bodies. A police officer rushes past us toward two young sailors who have been noisy, but now are very still. One has fallen from the bench and lies stiff and perfectly helpless on the ground, the other with head thrown back and eyes staring, stretches his arms out wildly beating the air. They are probably victims of "booze" sold them despite all that the buildings crowning the hill-top represent.

The procession is moving. After the gurad and the band come the cars bearing men and women of importance. They represent a measure of money and power. They are well dressed, they look very well fed; but their faces, when one thinks of the face of Lincoln, how very cheap, even futile they seem. But they smile and bow to the applauding crowd.

THE young people with me are on their way to a conference. We leave the Common and cross to the Gardens. The pansies are very beautiful. Suddenly one of the boys turns to me. "What is it all about, anyway?"

The question caught me off guard. "The procession?" I asked.

"No," he laughed, "Life—all of it. What's the use of it? Those women and the kids, those sailors, poor old dopes, the Rolls-Royces and the procession. That was a great address the Bishop gave us this morning. It listens all right, but I don't know what difference it makes, all these conferences and our *resolutions*. They don't change things much. I'd like to know what life *is for anyway*—and what to do with mine," he added after a moment. We drew up the benches under the trees and talked. Here are some of the sentences that fell from the lips of these young, earnest, sincere students:

"It does not seem as though Christianity, as we've been taught it, is adequate to the terrible need of the world."

"Life seems to be all confusion and no real goal, you might say."

"Where should one put his life? It seems as if he might better make money and then do as much good as he can with it."

"I'd be willing to go to the mission field, but I'm not sure that's the way to help most."

"Sometimes I think to get into politics and just fight for decency is the only thing worth while."

"I think life is such a dead level these days. I think what we all feel in college, and, in fact, all my friends not in college, is the need of a meaning, a motive, for it all—an incentive is what I mean."

I believe the last statement embodies all that was in the minds of that group. They were hungry for a reason for the thing called Life, eager for a motive, sub-consciously longing for an *incentive*. They find it difficult to see the relation between religion and life on the Common, between ideals and challenges, and the world they see about them.

The dictionary says that an *incentive "serves to set on fire,"* has a "tendency to incite to action," and then adds in explanatory type, "Love of money and position are powerful incentives."

Love of money and position do incite to action and do

act as strong motives, but they are incentives being repudiated by great multitudes of youth today all over the world. What can we give to these youth who are not keen to make money only, who find no satisfaction in cheap or sordid pleasures, who are strong, virile, mentally honest, spiritually wholesome and normal?

I think the answer is Christ. He was the incentive, the force that served "to set on fire" men of many temperaments and women of varying types. There were as great differences in Peter and John as exist in any two young men of our day. There was as great a gap between Mary of Bethany and the Mary known as the Magdalene, as one can find between any young women of our day; yet the Christ of Nazareth and Galilee, and the stormy days of Jerusalem enkindled within them a fire that none could quench. I do not see as I read history that His power to act as supreme incentive has been limited by any day or age. In the first era, in the days of Constantine, in the renaissance, He could and did act as determining factor, as motive, as incentive for life. I do not see that His power has been limited by sex; class distinctions have defied their own limitations, and all classes found in Him their motive power. He can furnish the incentive for black and yellow, brown and red men. He is not limited by color or language. In Him there surely is for this day of confusion an incentive, the power to determine action, the force to enkindle the fire.

Then why are so many young people groping in the dark? Why are so many, in the years when life should be at its best, blundering along toward uncertain goals?

I think it is because vast numbers of youth and a multitude in the prime of life have missed the meaning of religion. They have failed to discover Christ. They are familiar with the machinery by means of which men have hoped to present Christ to mankind. It is machinery often elaborate and highly technical, now and then crude and inadequate, sometimes complicated beyond hope of disentanglement. Many have been taught to so admire and revere the machinery that the soul of it all has not even brushed the surface of their self-centered lives. The beautiful and complicated garments which the centuries have woven and made sacred have hindered Christ's spirit; the walls builded carefully and with earnest devotion, to safeguard Him from the onslaughts of all enemies, have imprisoned Him. Our age wants Christ. No ag has had greater need. He was never more truly the onl hope of man's salvation. He speaks from the four gospels His teaching stimulates the alert in mind, makes cha lenging demands upon the honest soul, calls for sacrifice and brings satisfaction. Putting aside all else, we must as men and women interested in the moral, ethical, an spiritual salvation of those who will be the world to morrow, lift up and out from the things that have ob scured Him, Jesus Christ, who said clearly with no hin of uncertainty in the words, "And I *if* I be lifted up wil draw all men unto me."

HIS day is not done. His task is not finished. He was no mere prophet of Palestine. "Thy touch has still its ancient power" is being proven all over the world. His voice is not stilled.

> "Where cross the crowded ways of life
> Where sound the cries of race and clan
> Above the noise of selfish strife
> We hear thy voice, O Son of Man."

We must make it heard by those who have been deafened by clashing sounds of *things* and *self*.

Christ must permeate and dominate all that we teach. Youth needs His courage, His simplicity, His sympathy for those who fail, His triumphant, confident soul, His fine scorn of all that is false, His faith in the love and in the will of God.

We need Christ. He could give meaning to life down upon the earth, now in our day. He could set on fire young hearts who would bring new vision to the Common, to the buildings that crown the hilltop where the Beacon once shone in the night, to the dwelling places of greed and indifference, to the dark haunts of poverty and ignorance. We owe to youth, as its right, Jesus Christ liberated, uplifted. He is the incentive for which the group who sat with me under the trees is unconsciously searching, the best answer to their longings, the meaning of life for which their spirits hunger. If we who have given ourselves to the task of religious education see in it anything less, we shall fail in our high purpose. Looking out upon our world dismayed and distraught, seeking the new road to the new day, we dare not fail.

A MESSAGE FROM W. O. THOMPSON

President of the Convention of the International Council of Religious Education

THE initial number of THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION affords opportunity for the expression of some hopes concerning the JOURNAL, and also concerning The International Council of Religious Education. At the Kansas City Convention, where was consummated the union between the International Sunday School Association and the Sunday School Council of Evangelical Denominations, there was aroused a high enthusiasm for the future of religious education and the Sunday school cause as a whole. This doubtless was due to the fact that for the first time in the history of Protestantism the great voluntary forces in the Sunday schools and those employed and directed by the churches were organized into one great forward looking group of men and women interested in the teaching of the Scriptures, the improvement of the Sunday school, and the heart appeal to the youth of this country as a basis for Christian citizenship. It was an inspiring occasion with inspiring messages to the Christian teachers of the United States and Canada. The new organization has proceeded cautiously but courageously in the better organization of the forces with a view to greater efficiency in the service.

The desirability of a suitable organ of expression was unanimously concurred in, and the selection of Dr. W. E. Raffety as editor was also by unanimous choice. The

nanimity of these decisions is characeristic of the onward movement now rojected for the cause represented by he Council and this JOURNAL.

It will be necessary for the highest uccess of the cause that the high nthusiasm of the Kansas City Conention shall be sustained from year o year. There should be no lack of nterest and no diversion of our energy rom the Sunday school to other work ess well organized. The church is, of ourse, the chief organization of the ountry, whose support and advancement is vital to the welfare of the vorld. The Sunday school, whatever he form may be in a particular church, s the strong right arm in laying the oundation in intelligence, conscience, nd devotion for the church of the future. The thinking f a world can be completely revolutionized within a eneration. This has been demonstrated in more counries than one when applied to particular theories of govrnment or of public policy. It is the belief of those interested in the work represented through this JOURNAL that the foundation and source of the future of American citizenship and of the church will be found to be the children of every generation. Our opportunity will be to reconstruct the thinking of the present generation, and to direct the spiritual education of the rising generation. The new International Council addresses itself to foundation work with the children in the interest of Christianizing our citizenship, of promoting religious education, and of bringing to the church from time to time the choicest fruit of our labor. The JOURNAL will be the exponent of the Council, and the organ through which its official communications and its highest ideals will be given expression. The hope is therefore expressed in these lines that all to whom this JOURNAL may come will feel it the call of God to come to the support of this great cause and to recommend it most cordially to all lovers of children and of humanity.

THE EXECUTIVE COMMITTEE OF THE INTERNATIONAL COUNCIL

Greetings Through Its Chairman, Robert M. Hopkins

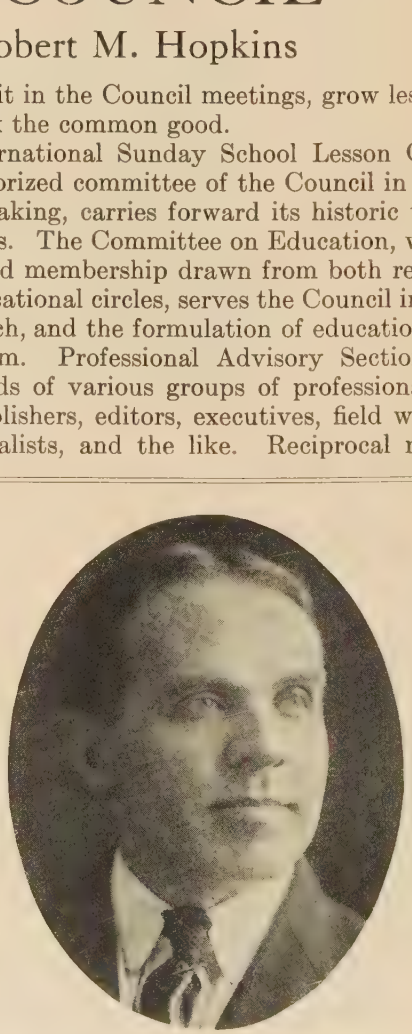
IT IS most appropriate that this first issue of THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION should be devoted to the cause of "good-will." It s because of the spirit of *good-will* prevailing among the orces of religious education in North America that The nternational Council of Religious Education exists, vhose publication this INTERNATIONAL JOURNAL is.

For fifty years The International Sunday School Assoiation carried forward the program of cooperation in eligious education. The Association was composed of epresentatives chosen in representative fashion from all he states and provinces and from Mexico, Cuba, Porto Rico, Central America, Panama, Newfoundland, Alaska, nd Hawaii. As the Sunday school agencies within the everal churches grew in effectiveness they were more losely drawn together, until their common need led to he formation of the Sunday School Council of Evangelical Denominations.

Two years ago these agencies, territorial and denomiational, were merged for cooperative service, forming unique and far reaching organization, The International Council of Religious Education. While recognizing freely he right and duty of each denomination through its roperly constituted authorities to direct its own work f religious education, the by-laws of The International Council affirm that "there are problems in religious ducation that can best be solved by such cooperative ffort."

The two annual meetings of The International Council hat have been held since the merger was consummated ave exemplified this spirit of cooperation and *good-will*. The old lines between territorial and denominational orces seem almost entirely obliterated. The distinguishng demands of the thirty-six communions, whose representatives sit in the Council meetings, grow less apparent as each seek the common good.

The International Sunday School Lesson Committee, as the authorized committee of the Council in the field of curricula making, carries forward its historic task for all the churches. The Committee on Education, with a most distinguished membership drawn from both religious and secular educational circles, serves the Council in investigation, research, and the formulation of educational policies and program. Professional Advisory Sections provide for the needs of various groups of professional workers, such as publishers, editors, executives, field workers, age group specialists, and the like. Reciprocal relationship



between The International Council and The International Daily Vacation Bible School Association co-ordinate Sunday school and vacation Bible school interests and endeavors. The contribution of other general organizations working in this field was recognized at the last annual meeting by making provision for direct representation in the membership of the Council for the Federal Council of Churches, the American Sunday School Union, the Y. M. C. A., and the Y. W. C. A.

The word "International" has long had vital meaning in this connection, in that there has existed between the United States and Canada an identity of interest in religious education. At the last meeting this bond with Canada was strengthened, and the international relationship of the Council extended by the taking of definit steps looking toward the making of The Internation Council a section or unit of the World's Sunday Scho Association, so that that Association may be reorganize to become a federation of national and internation Sunday school organizations.

Thus the spirit of peace on earth and *good-will* amon men, which Jesus brought to the world nineteen cen turies ago, finds a most fruitful expression in The Inte national Council of Religious Education. It is significan that there is no place within the church where that spir of comity and *good-will* more truly abounds than in th united ministry to the oncoming generation. Such a act betokens much for the future.

BOARD OF TRUSTEES OF THE INTERNATIONAL COUNCIL

By L. W. Simms, President

THE Board of Trustees congratulates the new JOURNAL.

The eighteen members of the Board are the servants of the Executive Committee, elected by it annually.

It is customary for them to meet the day previous to the Annual Executive Committee meeting in February, also in April and September.

The Board may not initiate policies or take action outside the scope laid down by the Executive Committee, but may make recommendations. The Board is entrusted with the preparation of the budget for adoption at the annual meeting, with the raising of funds to meet same, with problems of business administration, with interpretations of actions of the Executive Committee, and with the care of council properties.

Some of the outstanding business leaders of America have served on this Board. One of the secrets of strength that has enabled the International to make such a wonderful record is that it has tapped this source of Christian service capacity.

Probably few realize the serious burdens that have been carried by the Board during the trying days of transitio and reorganization, problems in personnel, and in finance

How often would its members have welcomed th effective medium that is now made possible in THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION!

Education Committee

The Committee on Education of the International Council of Religious Education is scheduled to mee in Columbus, Ohio, Thursday, Friday and Saturday December 6-8, 1924.

Educational Bulletin

Educational Bulletin, No. 4, which sets forth the standards and requirements of Community Standard Training Schools, is now available from the Interna tional Council of Religious Education at ten cents pe copy. This bulletin is indispensable to those who ar planning community programs for teacher and lead ership training.

L. W. Simms (Left)
Chairman, Trustees

J. L. Kraft (Right)
Treasurer

* * *

Who Should Read the International Journal of Religious Education?

All workers in the Church School and all who are interested in Christian Education through the local Church School, the home and the community.

Every Pastor of Every Church in North America.

Every Christian Parent on the continent.

All Officials of International, State, Provincial, County, City, Township, or other district Councils of Religious Education, or Sunday School Associations.

All Officials of Denominational Sunday School Boards (National, State, Provincial, or District).

All Church Directors of Religious Education, Members of Church and Community Councils and Boards of Religious Education.

7. All Church School Superintendents, Officers, and Teachers, including workers in Week-Day and Vacation Church Schools.
8. All Professors of Religious Education in Colleges, Seminaries, Universities or other institutions.
9. All Editors and Publishers of Religious Journals.
10. All workers with children, youth and adults.
11. All Citizens who believe that the Ideals of Jesus Christ should dominate our civilization.

A Marion Lawrance Monthly Message

From the writings of the late beloved Sunday school leader

IT SHOULD be remembered that the Sunday school of the early days was, in a sense, a protest against the inactivity of the church in regard to the teaching of the word of God, and even today with all of the advance the Church school has made, recognized everywhere as the whitest part of the church's great white field, the church itself as a whole cannot be said to be fully awake to its marvelous opportunity. This is apparent when we recognize that only one church-member in four, approximately, throughout North America, is identified with the Church school in any capacity, and less than two cents out of every dollar contributed by the church-members themselves, we are told, is devoted to the work of religious education through the Church school.

The New Day

However, the new day is dawning. In fact, it has already dawned. The joining together of the denominational and territorial Church school forces ushers in a new era, and is the greatest step forward that has ever been taken in the matter of religious education. It is now recognized by churches generally that the teaching of the word of God to the young, not only in our homeland, but in mission fields, is the best, cheapest, quickest, and most effective way to spread the gospel of Christ. In recent years we have come to understand how far short the Church school falls of its privilege and opportunity when its efforts are confined to the Sunday sessions. Week-day Schools of Religion and Daily Vacation Bible schools are multiplying everywhere more rapidly than they can be manned adequately, and represent the spirit of growth and enterprise crying out for help.

The Firing-Line

Surely childhood and youth are coming to be recognize as never before as the battleground of the kingdom o God. "The race moves forward on the feet of little chil dren," we are told, and the church moves forward, stand still, or goes backward, just in proportion as it champion or neglects the teaching of the Word of life to the young The field is white and full of challenge. More boys an girls of day-school age in North America are not receivin religious instruction of any sort than there are boys an girls and adults enrolled in all of our Church schools If this alarming condition is not overtaken and overcome we cannot permanently survive and be known as a Chris tian nation. There is no mistaking the handwriting upo the wall. The church of the future must be a *teachin* church, and the Church school offers the best opportunit for this, because it is the officially and universally recog nized Bible-teaching service of the church.

The Church school, therefore, is not to be regarded a an institution separate and apart from the church, an those misguided superintendents and leaders, of whom unfortunately there are not a few, who regard the Churc school as solely their own specific work, without recogniz ing responsibility to the church and its officials, must giv way to leaders of larger vision and more loyal heart. N suffering church, however, should expect this happy estat unless it gives to its Church school its rightful place in it own heart-life, and also a strong, wise, and sympatheti administration.

—The Church School Blue-print, by Marion Lawrance Pp. 150. Price $1.50. Published by The Standard Publish ing Company, Cincinnati, Ohio.

* * *

The International Journal of Religious Education

For Church School Workers

Will not be a journal of theology or homiletics.

Will not be a journal of church history, polity or doctrines.

Will not be a journal of educational theory or research.

Will not be a journal of Biblical interpretation or exposition.

Will not be a journal of Church school lesson treatment.

Will not be a journal for the promotion of academi education.

Will not be a journal for competition with denomina tional or other Church school periodicals.

Will not be a journal with technical, sectarian controversial purpose.

GOOD-WILL GREETINGS—GENERAL

merican Sunday School Union

The American Sunday School Union, the pioneer society in America in publishing Sunday school literature, as well as in planting new Sunday schools in needy communities, extends hearty good wishes to the new INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION. May it, while conserving the gains of the past, lead on in the great forward movement urgently called for by present-day conditions.

Dr. James McConaughy, Editor of Publications.

oy Scouts of America

I have read with absorbing interest the prospectus for THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION, which is to be the official organ of the International Council of Religious Education, and am greatly impressed with the need of such a journal.

I wish to commend you upon the soundness of your platform. It will be a publication that cannot fail to have great influence for good in the field of religious education. Our very best wishes for the success of the JOURNAL.

James E. West, Chief Scout Executive.

ederal Council of the Churches of Christ in America

It is a ground of new hope to the Christian forces of America that the agencies of Christian education have come together in the helpful and efficient association of the International Council, and that the new INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION is to appear now as their official publication. In the name of the Federal Council I rejoice to send this word of hearty greeting and good-will. There is no greater problem before the Christian Church, or before the nations of the world, than this problem of the education of the people, young and old, in true religion, which means, in our conviction, the religion of our Lord Jesus Christ as set forth in the New Testament. May the blessing of God rest upon the International Council and THE INTERNATIONAL JOURNAL as they address themselves to this great problem.

Dr. Robert E. Speer, President.

ıternational Association of Daily Vacation Bible Schools

The name "Good-Will Number" is most appropriate for the first issue of THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION. The modern tendency of business, social, and religious activities is towards cooperation, and I am very much pleased that this is to be followed in the publication field. I am confident that the JOURNAL will meet with immediate and marked success. You can count on the full cooperation of the International Association of Daily Vacation Bible Schools.

Russell Colgate, President.

International Committee of Young Men's Christian Associations

I am very deeply impressed by the prospectus of THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION. To my mind this organ is being launched at a most opportune time, and will have a large influence in co-ordinating and developing a really comprehensive policy of religious education, not only for North America, but for other nations as well. I am particularly pleased to know that you have accepted the responsibility of editing this new JOURNAL, and wish you Godspeed.

Dr. John R. Mott, General Secretary.

National Board of the Young Women's Christian Association

Greetings to the new INTERNATIONAL JOURNAL. Religious education in the spirit and the wisdom of Christ is the world's greatest need today, and the National Board of the Young Women's Christian Association welcomes all attempts to meet this need. For twenty centuries we have had the methods and example of the Lord before us, but we have been incredibly slow to appropriate them. Today, with the new resources in scholarship combined with the inexhaustible resources of the old faith, we ought to make great progress.

Mrs. Robert E. Speer, President.

Religious Education Association, The

May we now cease forever to discuss the relations of the church and the Sunday school. The Sunday school is the church engaged in its function of religious education. The new JOURNAL will, by its very name, represent this point of view. I am glad to extend the warmest greetings personally and on behalf of the Religious Education Association.

Dr. Theodore G. Soares, Acting General Secretary.

World's Sunday School Association

The World's Sunday School Association welcomes with great heartiness the advent of THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION. May it quickly find its way to the study table of Sunday school workers in every land.

Dr. W. G. Landes, General Secretary.

The editor is grateful for the gracious words concerning himself which territorial d denominational friends included in their greetings, but must omit such personal ımendatory references.

Next World's Sunday School Convention, Los Angeles, 1928

GOOD-WILL GREETINGS

From Denominational Boards

Advent Christian General Conference

Greetings to you! May the new INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION find a place of rare usefulness in the army of Bible school workers.

Dr. H. E. Thompson, Chairman Sunday School Committee.

American Baptist Publication Society

The American Baptist Publication Society hopes only the best things for the new INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION, and evidences this hope by the discontinuance of our *Sunday School Worker* as the issuance of the new JOURNAL begins. May I add also my own personal wish for your pleasure, profit, and life with the new JOURNAL as its editor.

Dr. Gilbert N. Brink, General Secretary.

Baptist Sunday School Board, Southern Baptist Convention

I am sure THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION will be a distinct contribution to the Sunday school movement in America and the world. We are all of us working under the spur of practical and pressing necessity. Those who lead must find some source of inspiration and help.

Dr. I. J. Van Ness, Corresponding Secretary.

Christian Church Board of Christian Education

THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION will fill a long felt need for professional workers in the field of religious education, as well as for the lay worker of consecration needing vision. That it is to be authoritative in its realm is guaranteed by the man who is to edit it and the organization that sponsors it. The Christian Church is glad to welcome this most promising periodical.

Dr. W. A. Harper, President.

Church of the United Brethren in Christ

We are highly pleased at the prospect of having such a Journal as THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION. Permit me, in behalf of our denomination, to extend to the editor and to the management our best wishes and hearty support.

Dr. J. E. Harwood, General Secretary.

Congregational Education Society

"Good-will." Wonderful words, carrying the full meaning of Christian love, demanding a positive attitude of unselfish cooperation. They express what should be, and we believe is, the attitude of Congregationalists toward the International Council and THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION. Our *Church School* subscription list goes to the new magazine, and all the good-will and commendation we can possibly send along.

Dr. F. M. Sheldon, Recently General Secretary.

The Evangelical Church

The Board of Sunday schools of the Evangelica Church hails with delight the appearance of THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION and wishes for the JOURNAL abundant success, an could find no greater joy than to see it enter the hom of every Pastor and Superintendent of the Evangelica Church.

Dr. E. W. Praetorius, General Secretary.

Evangelical Synod of North America

We eagerly anticipate its appearance. It wi represent a welcome forward step toward a unifie Church. Not by official action of councils, bu through a united Christ-like service, shall we becom truly one. A religious educational journal ma encourage as well as express our growing conscious ness of our common task.

Dr. Charles J. Keppel, Executive Secretary, Th Board of Religious Education.

Five Years Meeting of Friends in America

In a very real sense we are Friends of THE INTER NATIONAL JOURNAL OF RELIGIOUS EDUCATION. Eac new announcement concerning it has brought adde thrill to our expectations. Our needs inspire us t bid it welcome. We will be most happy to greet i a very friendly way its first issue.

E. H. Stranahan, Chairman Board of Religiou Education.

Free Methodist Church of North America

The glad hand to THE INTERNATIONAL JOURNA OF RELIGIOUS EDUCATION! Welcome, thrice wel come, this promised contribution to the great an sublime task of making the education of our youth emphatically Christian! We are with you. Now altogether, heave!

Dr. J. B. Lutz, General Secretary.

Methodist Church in Canada

The Methodist Church in Canada, Newfoundland and Bermuda, bids a hearty welcome to THE INTER NATIONAL JOURNAL OF RELIGIOUS EDUCATION. W look to it to set us a high standard in all our efforts and to companion with us in our striving toward the goal.

Frank Langford, General Secretary, Board of Re ligious Education.

Methodist Episcopal Church

On the initiation of the new INTERNATIONA JOURNAL OF RELIGIOUS EDUCATION permit me t extend my hearty felicitations and good wishes. sincerely hope the army of workers in the rich harves field of childhood and youth will quickly see tha this JOURNAL is an indispensable ally. You are privi leged to render a great service to the cause of worl

redemption by being the spokesman for the surest way to a really Christian world.

Dr. W. S. Bovard, Corresponding Secretary, The Board of Sunday Schools.

ethodist Episcopal Church, South

The birth of THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION is an event of national and international importance. I confidently anticipate that this JOURNAL will take its place among the foremost influences in guiding the thought of our time in the great field of religious education. Congratulations and best wishes!

Dr. John W. Shackford, General Secretary.

ethodist Protestant Church

As General Secretary of the Board of Young People's Work of the Methodist Protestant Church, I take pleasure in expressing my appreciation for THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION.

No organization is better prepared to gather the proper information and present the special needs of religious education than the International Council. I therefore bespeak for this new magazine the greatest success.

Dr. E. A. Sexsmith, General Secretary.

tional Baptist Publishing Board

We congratulate the new JOURNAL and rejoice in efforts now put forth by the International Council of Religious Education and the denominational forces working together for the development of religious life among the people.

Dr. Henry A. Boyd.

tional Council Protestant Episcopal Church

We wish to send you our sincere greetings and best wishes for the success of THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION. The field is ripe for the harvest. The opportunity is great. God's blessings on your efforts.

Dr. Edward Sargent, Secretary, Church Schools Department of Religious Education.

esbyterian Church in Canada

The General Secretaries of the Board of Sabbath Schools and Young People's Societies, Presbyterian Church in Canada, send sincere greetings and confident best wishes to the editor of THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION.

Dr. J. C. Robertson,
Dr. C. A. Myers,
Joint General Secretaries.

esbyterian Church in the U. S. A.

THE INTERNATIONAL JOURNAL as the house organ of the household of evangelical faith, represented by the International Council, in the field of the Christian education of the children and youth of America has the active goodwill of the Board of Christian Education of the Presbyterian Church of the U. S. A.

Dr. Harold McA. Robinson, Secretary.

formed Church in the United States

The Reformed Church in the United States has officially approved of the International Council of Religious Education and has authorized its Publication and Sunday School Board, as representing a constituency of a half million, to heartily cooperate.

It hails with joy THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION. This periodical cannot fail to produce a spirit of comradeship, of cooperation, and of united effort. Count on us in securing subscribers.

Dr. Rufus W. Miller, Executive Secretary.

Seventh Day Baptist

I wish for THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION the greatest success. The work of the Bible school is of the utmost importance to the Christianity of the future. We need to get at right methods for this work, and to be inspired to greater activity.

Dr. William C. Whitford.

Southern Presbyterian Church

There is a need for a journal which will sound afresh to Sunday school workers the evangelistic note, which will ring true on the fundamentals of faith and promote a sane program of religious education.

Such a publication will be THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION, and we give it cordial welcome.

R. E. Magill, Secretary Publication Board.

United Brethren in Christ

In behalf of all United Brethren Sunday school workers, I extend most hearty good-will to THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION and its splendid staff. My wish is that it may become a mighty factor in leading the Christian education agencies of North America to final victory.

Dr. Charles W. Brewbaker, General Secretary.

United Christian Missionary Society

Disciples of Christ as a people are deeply interested in every enterprise that looks toward the cooperation of Christian forces. I feel therefore that I can express their great delight in the launching of this new publication, THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION. Prophetic messages from month to month will be made possible through the columns of this magazine and also an interchange of thought in this field of fundamental importance that will insure vision and inspiration and a cooperative spirit for all who will read the new JOURNAL.

Dr. Robert M. Hopkins, General Secretary Educational Division.

United Lutheran Publication House

Welcome to THE JOURNAL OF RELIGIOUS EDUCATION! Its scope is inclusive enough and its specializations intensive enough to give it high rank from the start. Its platform is definite, and its helpfulness to all who use it is certain. It enters a great field just when its program of training and steadying is needed.

Dr. D. Burt Smith.

United Presbyterian Board of Publication

In behalf of our denomination, I wish to extend to you our sincere good wishes for the new JOURNAL. We are expecting great things from this INTERNA-

TIONAL JOURNAL OF RELIGIOUS EDUCATION. America needs it. We assure you of our earnest wishes that it may be a big and real force in promoting the great needs of religious education in North America, and in all the world. We pledge you our help.

Dr. D. Everett Smith, Secretary.

Wesleyan Methodist Church

Please accept best wishes for the new INTERN TIONAL JOURNAL OF RELIGIOUS EDUCATION. It w certainly have a great future in the field of religio journalism.

Dr. I. F. McLeister, Editor Sunday School Literature

Last Words of Marion Lawrance

"I wish to express my love for my associates and friends, and pray for them all God's richest blessings. We shall meet again. 'He that liveth and believeth in Me shall never die.' Jesus said it; I believe it."

GOOD-WILL GREETINGS

From States and Provinces

Alabama Council of Christian Education

The advent of THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION will mark a new day in America's program for winning her childhood and youth to Christ.

The need of the hour is more Christian education; we therefore welcome the JOURNAL and hope to see it in the hands of all teachers and leaders.

Tom V. Ellzey, General Secretary.

Colorado Sunday School Council of Religious Education

The Colorado Sunday School Council and its auxiliary councils hail with real delight the advent of THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION. We pledge our support in every way to our new magazine and believe we shall always be counted among its most ardent supporters and best boosters.

J. G. Arnold, General Secretary.

Connecticut Sunday School Association

I am interested in your plans. I have great confidence and faith in the new JOURNAL and shall want to do everything in my power to make it succeed.

Wallace I. Woodin, General Secretary.

District of Columbia Sunday School Council of Religious Education

Greetings! Best Wishes! Congratulations! We look forward with happy anticipation to your first issue, and to the second; and so on, *ad infinitum.*

E. H. DeGroot, Jr., President.

Georgia Sunday School Association

The new INTERNATIONAL JOURNAL will meet a great need in the field of religious education. We are happy that you are to be the editor, and promis you our loyalty and support.

R. D. Webb, General Secretary

Inland Empire Sunday School Association, The

Greetings from the Spokane country! Hope th new INTERNATIONAL JOURNAL will bring a new da to all schools of religion—Sunday schools, vacatio schools, and week-day Church schools, large an small, union and denominational.

E. C. Knapp, General Secretary

Kansas Council of Religious Education

We are looking forward with keen anticipation t the appearance of THE INTERNATIONAL JOURNAL O RELIGIOUS EDUCATION. The beginning of thi enterprise marks the opening of a new epoch i religious and educational journalism. Such a undertaking will undoubtedly make for closer co operation of denominational and interdenominationa agencies in the ever widening field of religious educa tion. May God bring in a new day through such a instrumentality as THE INTERNATIONAL JOURNA OF RELIGIOUS EDUCATION.

Frank G. Richard, General Secretary

Louisiana Council of Religious Education

Louisiana looks forward with an abiding faith t the cooperative interdenominational program o religious education that the pages of THE INTER NATIONAL JOURNAL OF RELIGIOUS EDUCATION wil carry to the Church school constituency of America We feel sure its message will so inspire, inform, an instruct us that we will indeed lift up the Chris throughout our land.

Van Carter, General Superintendent

ine Sunday School Association

We are looking forward with great interest to the new publication. Intelligence as to methods, a Christian philosophy of education, and a strong emphasis upon the spiritual objectives of all religious education work is what we desire. We confidently believe the new JOURNAL will lead the way to all these fields.

E. H. Brewster, Recently General Secretary.

aritime Religious Education Council

On behalf of the Maritime Religious Education Council, I extend to THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION best wishes for a long and increasingly useful life. This new venture in the field of religious journalism is worthy of success in proportion to the vision that prompts it.

Walter C. Machum, Secretary.

aryland Sunday School Association

Why the new magazine? (1) This field is unoccupied. (2) The constituency of 20,000,000 is large. (3) There is need of definite policy and strong leadership.

Abner B. Brown, General Secretary.

assachusetts Council of Religious Education

The new day in religious education brings weighty problems concerning interdenominational and community relationship programs and policies. Practical and usable standards and programs are needed. Educational aims and objectives must be revaluated. We are confident that the new INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION has come to the Kingdom for such a day as this.

Ivan S. Nowlan, General Secretary.

ichigan Sunday School Council of Religious Education

God speed the JOURNAL—with *wings* to carry it everywhere; with *eyes* to see religious needs; with *ears* to hear the voice of men and God; with *brain* alert to current thought; with a *heart* of sympathy to register the fluttering pulse beat of a sinning world.

So here's my heart and hand and purse! You have my subscription in advance. Will enlist many from Michigan. God give strength to your editorial arm. We've waited long for this auspicious day. The JOURNAL will at once inspire and reflect the best in Church school circles.

J. H. Engle, Executive Secretary.

innesota Council of Religious Education

As this new enterprise is launched, we of the Minnesota Council of Religious Education want you to know of our interest and the hope that the good ship INTERNATIONAL JOURNAL will carry many a precious cargo to her various ports of call, riding with great success and safety over fair seas and stormy. The Gopher State salutes you and prays for your every success.

James C. Garrison, State Superintendent.

Mississippi Sunday School Association

The Mississippi Sunday School Association and all Christian workers will rejoice and welcome your new JOURNAL OF RELIGIOUS EDUCATION. May it be the beacon light of all that's good and uplifting. May it cement the combined thought of all to the glory of Jesus.

W. Fred Long, General Superintendent.

Missouri Sunday School Council of Religious Education

The most cordial wishes possible for the future of the new INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION! May its success even exceed our expectations.

D. C. Boyd, General Secretary.

Montana Sunday School Association

I anticipate it will be the finest journal of religious education ever published. We are expecting great things, and we are sure we will not be disappointed. Wish you every success in the work.

Charles H. Burrill, for the Association.

Nebraska Council of Christian Education

TO THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION, greetings! We desire to show our appreciation for the new educational magazine by doing our best to get our constituency to be subscribers and readers.

Margaret Ellen Brown, General Secretary.

Newfoundland, St. John's

I expect a great career for the new JOURNAL and its editor, and my prayer is that it may fill a large

place in the religious education of our people.

T. B. Darby.

New Hampshire Sunday School Council of Religious Education

The New Hampshire Sunday School Council of Religious Education gladly welcomes THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION to the field of religious education journalism.

W. D. Reel, General Secretary.

New Jersey Council of Religious Education

To develop a great technique in any profession there must be a great professional literature. Besides books on various phases of education and religion, we need scholarly, practical, suggestive, and inspirational periodicals. New Jersey Protestantism has united in the "New Jersey Council of Religious Education" for the whole task of religious education—in the Sunday school, the week-day school, and the vacation Church school. We look forward to having in your magazine the expression of our common purposes, ideals, and methods. Long life to THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION!

Samuel L. Hamilton, General Secretary.

New York Sunday School Association

Our New York staff believes most heartily in the timeliness of the new publication. I am sure there will be a ready response from our county superintendents and many other Church school workers. This state holds a strategic geographical and educational position in the movement, and we shall hope to make large use of THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION.

Elmer Yelton, General Superintendent.

North Carolina Sunday School Association

THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION will, in my opinion, prove to be one of the most helpful features of the work of the International Council. We are wishing for the JOURNAL, and for you as the editor, every possible measure of success.

D. W. Sims, General Superintendent.

North Dakota Council of Religious Education

The North Dakota Council of Religious Education desires to express appreciation of the program of the new JOURNAL. We assure the staff of our most hearty cooperation and wish the JOURNAL great success in this new field of endeavor.

C. A. Armstrong, State Superintendent.

Northern California Sunday School Council of Religious Education

The California (N) Council of Religious Education extends greetings to the new INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION and wishes it "Bon voyage." We recommend to all friends interested in the Sunday school and religious education that they subscribe for this new JOURNAL. Command us at any time to help extend its influence and show our good-will.

C. R. Fisher, Recently General Superintendent.

Ohio Sunday School Council of Religious Education

Ohio Council expresses cordial good-will for our JOURNAL, its editor, and manager. Another step in actualizing Protestantism's cooperative program. The leadership, personally and professionally, is a assurance that technically it will satisfy the profe sional, and in practical suggestions be helpful the masses. A powerful exponent of a Christia program!

Arthur T. Arnold, General Secretary.

Oklahoma Council of Christian Education

It is with pleasure that we welcome this ne publication into the Christian educational worl High ideals will govern the policies of the JOURNA Here's greetings!

J. S. Peter, General Secretary.

Pennsylvania Sabbath School Association

The Pennsylvania State Sabbath School Associa tion congratulates the International on this forwar step taken. The new JOURNAL will fully meet great and ever growing need. Pennsylvania can b depended on to do her share in passing on the goo news. Success to the JOURNAL and the JOURNAL editor!

Walter E. Myers, General Secretary.

Religious Education Council of Alberta

The Sunday school forces of Alberta unite in ex pressing our most sincere good wishes for the success o the JOURNAL. May it set the standards of religiou education high, inspiring our workers with worth ideals, and giving us new visions of what ought to be

W. E. Galloway, General Secretary.

Religious Education Council of British Columbia

Our distance away shall not be any barrier to th spirit of good-will and expectancy with which w in British Columbia greet you as our editor an leader in the task of creating a common backgroun of thinking for our common enterprise. A heart welcome awaits THE INTERNATIONAL JOURNAL O RELIGIOUS EDUCATION.

E. R. McLean, General Secretary.

Religious Education Council of Manitoba

Greetings to THE INTERNATIONAL JOURNAL Manitoba extends heartiest good wishes for th success of THE INTERNATIONAL JOURNAL. Ma the splendid traditions of *The Church School* be car ried over into the new venture. We pledge our activ cooperation.

John W. Little, General Secretary

Rhode Island Sunday School Association

Religious educational workers in Rhode Islan always seize upon material that will help them carr forward the work of Christian education among th boys and girls of the state. We are sure that th new INTERNATIONAL JOURNAL OF RELIGIOUS EDUCA TION will contain that kind of material, and we loo forward to its appearance with confident expectatio

Vernon Rice, General Secretary.

Southern California Sunday School Council o Religious Education

Southern California sends hearty greetings to th new INTERNATIONAL JOURNAL OF RELIGIOUS EDUCA TION.

Hugh C. Gibson, General Secretary.

outh Carolina Sunday School Association

Hearty congratulations and a warm welcome from the Sunday school workers of South Carolina.

Leon C. Palmer, General Superintendent.

outh Dakota Sunday School Council of Religious Education, The

You may be assured that the General Secretary, representing the Sunday school hosts of South Dakota, will give a genuine welcome to our new magazine. We anticipate with pleasure and profit the messages that shall be borne to us through THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION. We wish for you the largest possible success, and anticipate the blessing it will be to the Sunday school workers of South Dakota.

George W. Miller, General Secretary.

ennessee Sunday School Association

It is with great delight that we greet THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION. Its field is unlimited, and its aims are worthy. It will be my joy and special effort to promote its interests in Tennessee.

H. L. Walker, General Secretary.

ermont Council of Religious Education

The Vermont Council cordially welcomes the publication of THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION whose expansive vision of the wonderful possibilities of its field includes such a wide range of subjects. "No school too small, none too large" to make local application of its leadership and teachings. Our greetings, "Long live the JOURNAL!"

W. H. Wood, Treasurer.

Virginia Sunday School Association

Most cordial greetings from the Old Dominion to the new INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION! May it find its way into the homes of all leaders, and would-be-leaders, and accomplish that whereunto it is meant.

J. W. Lautz, President.

West Virginia Sunday School Council of Religious Education

The West Virginia Council of Religious Education without reserve is back of the JOURNAL, and the International Council. Recede competition! Advance cooperation! that the "Church of God" may "like a mighty army move."

E. W. Halpenny, General Superintendent.

Wisconsin Christian Education Council

Wisconsin workers in the field of Christian education look forward with keen interest to the new INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION as a real ally in the great work. We extend cordial greetings.

J. L. Rogers, State Secretary.

ED SAID

"For goodness sake" go to Sunday school.

* * *

A Cradle Roll investment means a Church Roll dividend.

* * *

Mr. Superintendent, you better keep your temper; nobody else wants it.

* * *

If tomorrow never comes, why not make the most of today?

* * *

The lesson of that teacher of long ago has been forgotten, but his life lives on forever.

* * *

The superintendent who always opens with "three hymns and a prayer" should close with a parole for life, self-imposed.

* * *

Herein lies a mathematical mystery: of the things of life really worthwhile, the more we give away the more we have.

* * *

The Sunday school that still sings, "Hear the pennies dropping, dropping," is penny wise and pound foolish.

A blunderbus teacher has no right to expect that a "Special Providence" will overrule his blunders, simply because the school in which he teaches is called "Sunday," "Sabbath," "Church," "Bible," or by any other sacred name.

* * *

That Sunday school secretary, or that Any-one-else, (pastor included), who every Sunday interrupts the teaching periods of the classes, should be shot at sunset.

* * *

The other day we saw a big sign across the front of an odd looking little tailor shop. It read:

Misfits a Specialty

How appropriate for the teaching staff of some Sunday schools!

* * *

After all, the pastor is the one man with major responsibility for the success or failure of the Sunday school. The school's efficiency will not rise much higher than the level of the pastor's vision, the intelligence and tactfulness of his leadership.

THE PLACE OF CHRISTIAN EDUCATION IN WORLD EVANGELISM

By William C. Poole*

TO adequately present the subject entrusted to me in the space of time allotted is to attempt to ensphere the sun in a dewdrop, or find for the most ancient ocean a home within the compass of a scallop shell. For I am expected to discuss "The place of Christian Education in World Evangelism" within the limits of twenty-five minutes. It is impossible.

Such a discussion is extremely pertinent, because it is vitally related to the general theme of this Convention —"Jesus Christ for the healing of the Nations."

Specifically I am asked to deal with the place of "Christian Education in World Evangelism." It is a question of relativity. Will it be a substitute for it; a co-ordinate with it; or a subordinate to it? Or is some other relationship preferable?

Rev. William C. Poole, Ph.D., is Minister of Christ Church, London, successor to Dr. F. B. Meyer, known and loved by the Sunday school world. At Glasgow, Scotland, Ninth World's Sunday School Convention, Dr. Poole was elected President of the World's Sunday School Association, to serve until 1928. He was born in Tasmania, educated, naturalized, and envisioned in America. As a presiding officer he had parliamentary precision but not pedantry; he was business-like but brotherly, fair and gracious to all, with a good voice and genial presence that won the hearts of the entire Convention. He will make an able, energetic, Kingdom-serving president. THE INTERNATIONAL JOURNAL extends congratulations and a hearty God Bless You!

Some Definitions

It will help us to focus our problem if we define what we actually mean by the terms we are using. Our familiarity with phrases constitutes a real peril. Dr. Jacks in his *Living Universe* reminds us that "truths that have nothing but speech to recommend them degenerate into cant." And again, "the supreme peril is the danger of letting the mere discussion of the highest become a substitute for the reality of it as acted on the stage of life. If you want your speech about the highest things to keep true, you must continually act the thing you are speaking about."

The word "evangelism" and the phrase "world evangelism" are cases in point. Too often evangelism has been restricted in its outlook and superficial in its method. It has been associated with a crudity of thought and expression, and a purely emotional appeal to which thoughtful men could not subscribe. It has been identified with all that is most reactionary in the life and thought of the Church. Its ardent devotees have been marked by a blind literalism and an obstinate obscurantism that have repelled enlightened minds in every communion. In addition, some of its most vigorous advocates have been characterized by a fierce intolerance and an unlovely dogmatism alien to the spirit and teaching of Jesus Christ. Further, by some it has been held that in respect to world evangelism our business was merely to proclaim the message. An articulated program, dealing with the intellectual, physical, and social side of life was regarded as artificial and superfluous to the primary purpose of proclaiming the Evangel.

Then, again, Christian education was conceived chiefly as the mental assimilation of quantities of subje matter. Efficiency was measured by the skill of th scholar in text-quoting. Assuredly the Bible can b taught as history and as literature, but in so doing we a not exhausting the possibilities of religious educatio Being able to recite the names of the books of the Bib in chronological order, or name the Judges of Israel i sequence, or quote a dozen passages of Scripture co taining some certain word is remote from the first pri ciples of religious education.

Dr. Theodore Cuyler, a long time ago, told us "that text without a context was a pretext." In fact, a sectio of organized Christianity suffering from a kind o moral pernicious anemia, a a result of the mischievou practice of "wresting th Scriptures" and building u doctrinal positions on un related proof texts.

Turning from these neg ative observations, we com the better prepared to fac up to our question. Per haps it will facilitate ou enquiry if we envisage a re lated consideration. Wha are our "Christian Educa tion" and "World Evangel ism" for? Are these "ends," or "means to ends"? Wha is the ultimate objective?

The Great Objective

Increasingly we are reaching unanimity of conviction here. It is the achievement of personality in, for, and through a perfect society—Christian character in the Kingdom of God made possible through personal loyalties to Jesus Christ. The rule of Christ in the lives of men is the basal line. The social method of today is based on self-interest and is utterly un-Christian. Until competition is replaced by cooperation, and self-interest by service, there will be no healing for the nations. Sublimation of the egotic urges of life is not enough; we must have "the expulsive power of a new affection."

There is no true self-realization save in self-development in and for the service of human brotherhood. There is no true freedom save in service to God and the community. Perfect freedom is the perfect satisfaction of perfect service for Christ. We are standing between two worlds—the one dead, the other it doth not yet appear. We are witnessing the passing of an order of civilization; the world is at the cross-roads. It is a war-weary world, baffled in its attempts at reconciliation and reconstruction, dazed by vast and bewildering

*An address delivered at the World's Sunday School Convention, Glasgow, Scotland.

nsitions. Class distinctions are irrevocably blurred; the privileged are beginning to count. The distinctive note our day is disillusionment, and its chief symptom is e ache for redemption. The complexity of life is crush- humanity. The war has been a great agony, but it s also been a great revealer. Our civilization has been artificial thing, it has lacked real coherence, and the ır with all its tragedy has not been so much the cause its passing as the occasion of its demise. We have en "rattling into barbarism" for a long time. The llapse of civilization was inevitable, because the major- of the world's national leaders subscribed to the esis: "That the conception of altruism as an evolution- y force is biologically false"; the only instinct which sufficiently universal to supply the motive for exer- on in civilization is the desire to accumulate property the competitive struggle. The problem of international adjustment is really the problem of personal recon- iation. Regeneration must precede reconstruction. A generation which comes through a living faith in Jesus hrist as a personal Saviour and Lord.

It has been urged that "civilization cannot survive aterially unless it is redeemed spiritually." These bservations bring us fairly into grips with our problem. Ve ask, can we build a Kingdom of God out of the world ind stuff as at present constituted? We answer em- hatically, no! The church, then, must, by revolutionary anges in spirit and method, if necessary, "reorder" er life and practice so as to put education, as a beginning, uarely alongside evangelism in her work.

eligious Education the Birthright of the Child

The best and most natural way for the child to enter to his spiritual heritage is to grow into it gradually om the beginning. Only those ideals which have been ilt into this structure of character from childhood later come a dynamic and dependable factor in the life. Spir- ual ideals, loyalties, devotions, and the consciousness of od in the life cannot come in a day. They are the oducts of most persistent training in religion through e plastic years, and inevitably lead to a personal choice Christ as Saviour and friend. No reclaimed life can er be what would have been possible without the neces- y of reclamation. It is always too late to be what we ight have been.

The Task of Christian Education

The supreme task of the World's Sunday School Asso- ation is to reach the world's children with a teaching ogram that will produce a new generation motivated th a cooperative urge instead of a competitive one. e must have a race of comrades and brothers instead of a ce of rivals and victors. "Spiritual illiteracy is the eatest menace of organized society." The evasion of e spiritual is fatal to national life. The responsibility r creating a world community mind is at once the price- s privilege and the inescapable obligation of the Sunday school, or, more correctly stated, the Church school. The baffling problems of our contemporary life and the imperative need of creating a "new mind" and a new spirit as antecedent considerations to the "new world" have refocused the whole question of the priority and place of childhood. The Church must rebuild its program around childhood; must change the emphasis from adult to youth, and claim life at its beginning, instead of reclaiming it at its end.

"The primary responsibility and obligation of the Church, standing above all other responsibilities and obligations whatsoever, is the religious education of its childhood and youth. If the Church is to take the offensive for the spiritual regeneration of the world, she must subordinate the reclamation of the adult to the conservation of the child. The whitest part of the white harvest is the childhood of the world."

The child is the supreme asset of the Kingdom of God, and the superb hope of tomorrow. We must choose as our chief interest between tending lambs and hunting stray sheep. Education has been defined as "the introduction of control into conduct." The control of the human being must be in terms of internal ideals instead of in terms of a blind biological adaptation to external excitements, in terms of a capacity to live up to ideals, rather than adjustment to environment.

"Religious education is the introduction of control into experience in terms of a great religious ideal. Christian education is the introduction of control into experience in terms of Jesus Christ!" And the Christian educator has but one task, and that is to present Jesus Christ to the rising generation, that every act of every day of every person will be performed in harmony with His holy will.

Education and Evangelism

There may be such a thing as evangelism that is not educational, but there can be no such thing as a Christian education that is not evangelical. The whole purpose of Christian education is to unite the life of the child with the life of Christ, and so lead him to be one with the Father. The Christian educator determines all his methods and selects all his materials with this end in view.

We must build religious concepts, attitudes, and habits into the child's expanding life from the beginning, so that they may become an inseparable part of the structure. Usable knowledge, right attitudes, skills in living —these represent the minimum demands of modern Christian education.

There is no conflict between Christian education and evangelism. Nature and Grace work through both the gradual and cataclysmic. "The grace of God" working in the heart is the essential factor. Far from disregarding this supernatural factor, it is sought to keep the bond between the child and his heavenly Father from ever being weakened or broken, so that the child of his own volition will gladly accept Christ. It seeks to train the

child, and stimulate and guide his spiritual development that this Divine grace shall have constant access to the heart and life, a sustaining, organizing, uplifting power, acting continuously upon the soul, rather than expecting it to reclaim a sin-sick soul which has lost its way. Do not misunderstand. Any sinner, any age, needs salvation, but how much better to save a child plus a life. The prophets and the teachers are the agencies which conjointly and cooperatively bring progress into the race.

The supreme task of Christian educators is the training of the rising generation in Christian dispositions and habits rather than a dogmatic type of teaching. Educational evangelism will always remember that the disciple must become the apostle. The promise is: "He shall teach you all things." Christianity can have no meaning for the post-war generation unless it can show itself effective as the controlling spirit of the world state and the basis of an enduring civilization.

Mobilization of Childhood and Youth

If we can mobilize the childhood and youth of the world, we can initiate a new reformation, as epochal as that which changed the course of human history in the sixteenth century. In many respects the upheaval of the sixteenth century has spent its force, and the world waits for a new creative spiritual enthusiasm.

Good-will among men must be taught to childhood and youth before a vicious sense of nationalism and sectarianism distort them. "Good-will is not an impersonal abstraction floating in empty air. It is the fundamental attitude of God, the essential nature of Christ, and the characteristic quality of the spirit, and whoever lives in good-will thereby becomes a son or daughter of God, a brother or sister of Christ, and a disciple and friend of the Spirit."

The primary enterprise of the Church among childhood and youth is Christian education. It is not the exclusive task, but we claim the primary one. The Church must be an evangelist to reclaim the wayward, a philanthropist to help the needy, an educator to war against ignorance, a missionary to less favoured peoples, a reformer setting up standards of righteousness. We do not ask that any of these worthy and meritorious activities will be abated; but we insist that Christian education is the primary obligation.

The Child in the Midst

The place that Jesus gave the child has made the wo among childhood and youth the perpetual romance Christianity. Unfortunately, the child has been ma oeuvred out of the central place that Jesus gave to i He established the child's relation to the Kingdom of Go His two sayings: "Except ye turn and become as litt children, ye shall in no wise enter into the Kingdom God" (Matt. 18:3); and, "Suffer the little children, an forbid them not to come unto Me, for of such is the Kin dom of God" (19:14) are the Magna Charta of childhoo covenant rights. The Spirit of God can work definitel in the soul of a child. Human goodness needs Divi grace, and moral and religious development is a work the Spirit of God in man.

And so I close on this note. The childhood of the worl is the supreme asset of the Kingdom of God. We mus claim that childhood for Jesus Christ as our foremos task as against reclaiming its adulthood. Educationa evangelism is the commanding strategy of the hou "Give us the unspoiled children of this generation t train in the ideals of the common good, and we will giv you back a world of brothers in a single lifetime."

The Ordination of Childhood

I read a little while ago the story of the famous me who met at Ferguson House in Edinburgh, Dugal Stewart, the philosopher, Hutton, the geologist, Adam Smith, the author of *Wealth of Nations*, and Rober Burns, the Scotch skylark—all of them were there. Yes and a little tow-headed boy, named Walter, was there Looking at a picture on the wall, Burns read beneath i a couplet that appealed to him. He enquired the autho of the lines, but none of the famous men knew. Yet th little tow-head knew. He whispered the author's nam to the man nearest him, and the man told the great poet Then Burns called the boy to him, and placing his han on his head, he said: "You will be greater than you grandfather!" Sir Walter Scott, for the little tow-headed boy became the world-famous novelist, said that th moment when Burns put his hand upon his head marke the hour of his ordination to literature. Within our powe is the ordination of childhood. What manner of child shall this be? Let us lay our hands upon their heads and claim them for Jesus Christ!

SCOPE

International in the same sense in which the International Council of Religious Education is *international* and *interdenominational*, representative of *thirty-five Protestant Evangelical communions* and many territorial Sunday school organizations throughout *North America*.

Journal not a Sunday school lesson quarterly, nor a teacher's Biblical exposition monthly, nor a denominational, or religious weekly, but a monthly magazine of

Religious Education which functions *through the local Church school, home and community* (not through colleges, universities, or other academic institutions). In the Church school field of religious education the Journal will set forth *aims, principles,* and *methods,* giving its pages to the advancement of *sane psychology, vital teaching* and *better educational organization* and *administration*. And all this in the interest of trained, *efficient Church school leaders,* who shall dedicate themselves to CHRISTIANIZING *the motives, habits, attitudes, skills,* and *ideals* of children, youth and adults, individually and socially.

GLIMPSES FROM THE WORLD FIELD

By W. G. Landes

A FEATURE of the program of the World's Sunday School Convention, held in Glasgow, Scotland, June 18-26, 1924, that met with universal approval nd from which the delegates received a wealth of informa- on was the period given over each day to "Glimpses om the World Field." From thirty to forty minutes n each main session of the program was allotted to hear eports from the fields federated in the World's Sunday chool Association. Twenty-eight national associations ent representatives prepared to give a ten minute report n Sunday school progress. Each speaker gave his report n English. These reports were not recitals of dry records lled with figures but bright, snappy rehearsals of the rogress and victories of Sunday school achievements in ll lands. If the printed report of the Glasgow Conven- ion contained nothing more than these "Glimpses" in ull, it would be the cream of the Convention.

The four year period since the Convention held in Tokyo, 1920, has witnessed great Sunday school progress n all parts of the world as the following brief extracts rom some of the reports made in Glasgow will reveal:

Ceylon

The organized Sunday school work in the island of Ceylon is only two years old although Sunday schools ave existed in Ceylon for over one hundred years. Now ll the missionary societies at work on the island are ooperating in a campaign to push this method of teach- ng Christian truth by organizing Sunday schools in very province as fast as a leadership can be trained to are for them. A full time secretary has been employed o hold conferences and institutes and prepare literature. Seven hundred and fifty schools are now operating and nrolling over 40,000 pupils.

India

The India Sunday School Union has a splendid record f more than a quarter of a century. Five workers are ow employed on full time and supported entirely by unds secured from Great Britain. Over 1,000,000 stu- ents are now enrolled in 18,000 Sunday schools. Insti- titutes for leadership training are held in all the higher nstitutions of learning. In 1923, 406 lectures on Sunday chool methods, pedagogy and psychology were given o carefully selected student groups numbering 3,090.

Burma

The Burma Sunday School Union has been reorganized nd the work now guided by a committee composed of epresentatives from the various evangelical bodies at ork in Burma. New literature is being prepared. "A eries of graded lessons written by Burmans for Burmans fter experimentation by Burmans" has been produced uring the past year.

China

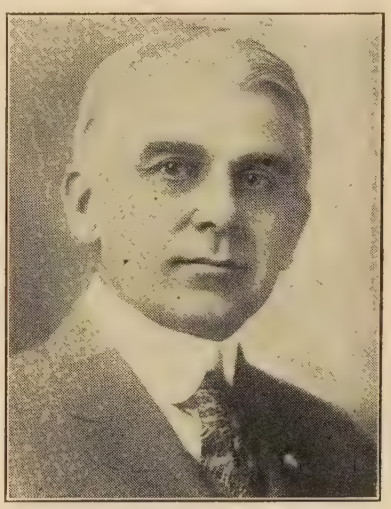
The China Sunday School Union is cooperating with ther organizations in promoting a movement for a Bible Reading Church." To this end one of the leaflets sued in connection with the Uniform Sunday School Lessons offers a primer in the Government Phonetic, using Sunday school lessons and Bible phrases for the material. A survey of the Chinese Church shows that forty per cent of the men and sixty per cent of the women are unable to read.

Japan

The Sunday school as an educational factor is now recognized by the leading educationalists of Japan. The school authorities of Tokyo have requested the National Sunday School Association to prepare a series of lessons, Christian in character, for the elementary schools of that city. The National Association now has 104 branch or District Associations popularizing the Sunday school method throughout the Empire.

Korea

A three year Forward Movement which began in 1921



General Secretary, W. S. S. A.

and now extended for two years more has wonderfully stimulated Sunday school work in every province. New lesson courses and new helps for teachers have been pre- pared by a special committee created for that purpose. A native assistant secretary on full time has been employed as a result of the increased interest. There are now about 3,500 Sunday schools in Korea.

Philippine Islands

Great progress was reported for the Sunday school movement in the Philippine Islands. More than 70,000 students are enrolled in the 1,000 schools. Through the philanthropy of Hon. Teodoro R. Yangco, the *Philippine Islands Sunday School Journal*, a monthly publication, is now issued for teachers and others interested. Teacher training classes are being promoted in all the leading centers.

Argentine and Uruguay

The organization of new schools is steadily increasing. New churches are springing into life where small Sunday schools were started a year or two ago. The children of these lands offer the finest field for evangelism. The conviction has laid hold of the leaders and people in these churches that the best converts and best church members come from the Sunday schools.

Brazil

The Sunday school enrollment in the state of Brazil increased more than one hundred per cent since 1920. In spite of the large percentage of illiteracy, Christian education through the Sunday school is making wonderful progress. A special fund is now being raised to establish a summer training camp for leaders. The progress of the work is limited only by the number of available teachers. During the celebration of Brazil's century of independence, a feature of the program was a parade of 5,000 children and young people representing the Sunday schools of Rio de Janeiro

Egypt

The outstanding feature of growth and promise concerning the work in Egypt is the introduction of Sunday schools in all the Coptic churches. Laymen are encouraged to act as officers and teachers. It is hoped that much of the superstition and unscriptural doctrine now found in this ancient church will be gradually sloughed off through the teaching in the Sunday schools. Street Sunday schools for Moslem boys and girls are increasing in every community.

Syria and Palestine

An organized Sunday school in Syria is one with a superintendent, secretary and treasurer and several teachers. In 1920 none of the 112 Sunday schools reported even this simple organization. Now there are 125 Sunday schools and one-third of these report officers and teachers. The past four years show a gain of twenty per cent in enrollment, giving a total of 7,214.

Europe

National Conventions were held this year in Spain, Portugal, France, Czecho-Slovakia, Hungary, Austria and Holland. A full time secretary will be placed in Austria with the aid of the World's Sunday School Association. National Sunday School Committees have been appointed for the first time in Roumania, Jugo-Slavia and Poland.

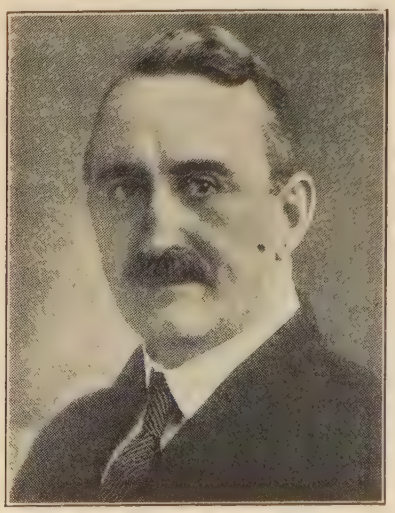
Other countries reporting by special representatives and telling of Sunday school advances were North Africa, South Africa, Australia, New Zealand, Denmark, Germany, Norway, Sweden, Finland, and Italy. Great Britain and North America continue to be the fields most fertile for Sunday school progress.

THE NINTH WORLD'S SUNDAY SCHOOL CONVENTION

By John T. Faris

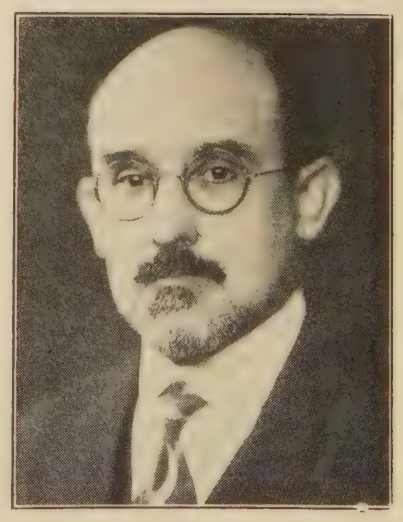
ABOUT four thousand delegates from forty different countries! What a gathering that was, unique even in historic St. Andrew's Hall, Glasgow, where so many world-moving gatherings preceded the World's Ninth Sunday School Convention.

THE opening session, on June 17, saw the coming together of thousands from all quarters of the globe. Australians touched elbows with men and women from Canada; Korea and China and Japan sent delegates who shared the enthusiasm of those who hailed from Norway, Sweden, Germany, France, Switzerland, and other countries of Europe; India, Ceylon, Brazil, Finland, Egypt, Syria, Algeria, and South Africa helped to make up the total of those who filled the magnificent convention hall. While the largest delegations came from the United States, Canada, Scotland and England, visitors from elsewhere were so many, and the program gave such ample representation to all parts of the world, that it was a real "world's convention."



W. C. Pearce (left)
Associate General Secretary
World's Sunday School Association

Samuel D. Price (right)
Assistant Secretary
World's Sunday School Association



THE keynote of the convention was foreshadowed in the general theme, "Jesus Christ for the Healing of the Nations," and in the Convention motto, That the world may know that Thou hast sent me," John 17:23). At the first session it became evident that heme and motto were not mere words. The address on The Uplifted Christ," by Rev. P. D. Thompson, D. D., f Glasgow, set the pace for the marvelous spiritual dvance that was to continue daily throughout the meet-ngs. In an overflow meeting when one thousand people acked a church near by, Rev. Archibald Chisholm, itt. D., of Glasgow, went straight to the hearts of the elegates by an address on the same subject. Three evotional addresses by the Very Rev. Principal D. S. Cairns of Aberdeen University, and three more by the Very Rev. Adam Philips, D. D., of Invergowrie, Moder-tor of the United Free Church of Scotland, gave rich ood. Day by day this spiritual tide rose higher, until t reached the full at the closing session, when Rev. Floyd Tompkins, D. D. of Philadelphia, talked in his tenderest nanner of "The All-Sufficient Christ," and while Rev. F. B. Meyer, D. D., of London, lifted all to heights of oy and peace and enthusiasm as he spoke of "The Lord-hip of Christ."

THE temper of the convention was evident especially on Saturday morning when a session was devoted to the presentation of the work of the Boys' Brigade, he Girls' Guildry, the Boy Scouts, the Girl Guides, the Boys' Life Brigade, and the Girls' Life Brigade. Eager esponse was made to every mention of the fact that emphasis is placed by these organizations on the Christian raining of the boys and girls; and when D. L. Finnemore, of Birmingham, England, told of the special emphasis placed by the Boys' Life Brigade on adequate training of the young for Christian service, response was immedi-ate, repeated, and prolonged.

MAY we be practical, but may we be mystical, too!" was the petition of Rev. James I. Vance, D. D., of Nashville, Tennessee, at one of the moving devotional services. The answer came as the session proved that it is possible to be practical and mystical at the same time; that it is impossible to talk of the needs of the world and the provision made for those needs by the Lord Jesus Christ without being intensely spiritual at every moment.

WHEN Sir George Croyden Marks, M. P., of London, welcomed the delegates, he emphasized the fact that Sunday school teachers can know no nationality; the troubles they attack and the needs they attempt to meet are as international as sin. He said that the responsibility rests on the Sunday school to teach the world that there is something greater than might, and better remedies when difficulties arise than mere slaughter. Unless the children are taught right, nations will be racked in days to come as much as in days past. So the convention was not merely for the purpose of grasping hands and rejoicing in the thought of fellowship that reaches around the world; it is to build up the faith of those who attend that they in turn may be able to build up the faith of others.

THE rich program provided at the main sessions was supplemented by afternoon Departmental Conferences which met on three convention days for workers in the Children's Division, the Young People's Division, the Adult Division, and the Administrative Division. Problems which would interest the workers in these divisions were presented by skilled workers under the leadership of Mrs. Maud Junkin Baldwin, for the Children's Division; Rev. W. E. Raffety, D. D., for the Young People's Division; Rev. E. W. Halpenny for the Adult Division; and George W. Penniman for the Administrative Division.

ONE of the most pleasing and inspiring features of the gathering was the presentation of the "Pageant of the Sunday school" in a hall near that in which the convention met. Every evening more than a thousand men and women gathered there to listen and to watch reverently the intensely dramatic presentation of successive pictures to show the development of the Sunday school idea from the days of Abraham, of Moses, of Samuel, of David, of Isaiah, of Jesus, of Paul, and of more modern friends of the children. The living motion picture of a Catachumen Class in the Catacombs; of Lollards meeting in an English barn; of Martin Luther, the Bishop of Comenius, and John Eliot, and the children whom they taught; of the children of the Covenant, of John Wesley, and Robert Raikes led up to that of a Primary Department in a modern Sunday school. Then came pictures of the founding of the National Sunday School Association in London in 1803, and of the week-day work of the modern Sunday school, including Boys' Brigade, Girls' Guildry, Boy Scouts, Girl Guides, Christian Endeavors, and the Junior League of Nations Union. While the British conception of week-day activities in the Church school is different from that of the schools in America, the pictures were thoroughly enjoyed by everyone. The closing feature of the pageant told of the various World's Sunday School Conventions; showed processions of the children from all nations, and told of winning the world for Christ through the children. Five hundred children and men and women helped to make vivid the pictures prepared under the direction of Mr. James Kelly, the Honorary Convention Secretary, and his associates. Seats in the hall were in such demand that more than an hour before the beginning of the program hundreds and even thousands were standing in line waiting for the doors to open. Each evening more than one thousand were unable to secure entrance.

IN STILL a third hall there was a most significant exhibit of Sunday school literature and other aids to work. This exhibit was especially notable because of the section devoted to missionary needs and teaching; and for the Palestine Exhibition where living models gave graphic representations of life and customs in the land of the Book.

AT THE Departmental Conferences and elsewhere special emphasis was laid on the broadening program of the Church school, which includes the Sunday school, the week-day school, the vacation Bible school, as well as various expressional organizations for children and young people. The need of a correlated

program for these various organizations was indicated, and steps already taken to provide such a program were studied.

A CONFERENCE of the Association officials met the day before the convention. Those who attended listened to a study of the Sunday school and of other related religious work of the world. The basis of the discussion was the report of a Survey Commission. That report was incomplete, but arrangements were made to complete it. The findings of the committee, as adopted by the convention, indicate the importance of the work done and to be done.

A COMMITTEE of the World's Executive Committee, under the leadership of Prof. Luther A. Weigle, D. D., brought to the convention the results of studies in the needs of mission lands for Sunday school curricula adapted for its various fields. Plans were laid for conferences with the Sunday school representatives in these lands, and visitations, under the auspices of the committee, in order to give guidance in arranging such curricula.

REPORTS from the various lands in which representatives of the World's Association are greeting the Sunday school workers created great enthusiasm, and led to subscriptions that will go a long way toward providing for the expense of the growing work during the next quadrennium. But much more money must be forthcoming for the needs of the work if it is not to be sadly crippled.

SUMMER OF 1925

THREE GREAT CENTERS *for* CHRISTIAN LIVING *and* LEADERSHIP TRAINING

GENEVA CAMPS!

GENEVA SPIRIT!

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International Summer Schools of Religious Education

1925

Geneva Glen, Colorado	July 13-25
Lake Geneva, Wisconsin	July 27-August 8
Winnipesaukee, N. H.	August 17-29

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—A former student

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1925

Geneva Glen, Colorado
Boys, June 30-July 13 - Girls, July 28-Aug. 10

Lake Geneva, Wisconsin
Girls, Aug. 11-24 - Boys, Aug. 25-Sept. 7

Winnipesaukee, N. H.
Boys, June 30-July 13 - Girls, July 14-27

FOR FURTHER INFORMATION WRITE THE
INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
1516 Mallers Building, 5 South Wabash Avenue, CHICAGO,
or your Denominational Headquarters
Your State Council Headquarters

ESSENTIALS OF A RELIGIOUS EDUCATION PROGRAM FOR A LOCAL CHURCH

By Frank Otis Erb

WHAT elements of a religious education program may properly be termed essential? Whatever else we may wish to include, the following must rely be considered:

1. **An Adequate Goal** should be clearly in the minds those who are responsible for the program. This goal ould be something larger than information, even though at information consist of all Biblical, missionary, and storical knowledge. It must be more complete than ny set of religious habits, however valuable these may e. The goal can be nothing less than the growing ability nd deepening purpose to meet life in the spirit of Jesus hrist! In other words, "the ultimate test in religious ducation must always be the extent to which persons re learning to live the Christian life." The implications f this and similar statements will furnish the goals owards which each school will strive, and the criteria y which we must judge all the agencies, materials, and rocesses of religious education.

2. The constructive principle of a program of religious education will be **the pupils' developing needs.** esus set the child in the midst. He declared that the abbath (and, in principle, all other agencies and institutions) was made for man, and not man for them. Our ublic schools have fallen under severe criticism because ney have been more concerned to teach subjects than o teach children. Church schools expose themselves to ne same criticism when they assume that to drill Bible nd missionary facts into children's minds is necessarily eligious education. We need to move forward to Jesus' oint of view, and endeavor to understand and meet the rowing needs of life.

If we are going to place the pupil at the center, *we must now the pupil.* What are the typical needs, problems, nd interests of a five-year-old boy? of a fourteen-year-ld girl? of a young mother? of a middle-aged business an? And further, what are the special needs of this articular person? Then we ask the additional question, low can we as religious educators help this five-year-old oy to be the best kind of five-year-old boy? How can e aid this fourteen-year-old girl to be a thoroughly hristian fourteen-year-old girl? and so on. The earnest ffort to follow Jesus in this regard will not be easy, but cannot be evaded.

3. A third essential in a program of religious education **a clear recognition of the fact that to a moral and eligious being every life-experience has moral nd religious significance.** A man's business life, his ocial life, his political life, are all influenced by and in neir turn influence his religious and moral standards nd attitudes. The distinction between sacred and secu-ar is false in fact and mischievous in effect, suggesting as does that different aspects of life can be kept separate rom each other. We need to see distinctly that each orm of activity has a profound bearing upon the spiritual fe.

Two far-reaching implications follow from this principle. he first is that the task of the church is the Christianization of all life. We will not seek any the less to win individuals to Christ, but we will consciously seek to bring all relationships into subjection to Christ.

The second implication is that our program of religious education, to be complete, will include not only instruction and worship, but also recreation and service, in order that each aspect of the pupil's life may make its largest contribution to his personal enrichment.

4. No adequate program of religious education for a local church can be framed that is not based upon **an accurate knowledge of local needs.** While it is true in a general way that certain situations exist more or less commonly, it is also true that each community has certain distinct and definite problems of its own, which an adequate program must face. For instance, if a comprehensive program is impossible because of the lack of proper building and equipment, this element must have a large place in our program. If commercialized recreation in the community constitutes a grave menace to the moral and spiritual life of our young people, the recreational program of the Church school will need especial emphasis.

The one way to determine the exact conditions which any church is facing is by means of the religious education survey. Dr. Bower's little book, *A Survey of Religious Education in the Local Church,* will provide the necessary guidance for any group who really desire to study their own situation, and who are willing to give patient thought to the planning of a program to meet their own needs.

5. Finally, a program of religious education that does not **measure results** is likely to be exceedingly haphazard, and is probably failing to accomplish its task in any large way. In a crude form we have always attempted to measure results. Our standards, however, have usually been narrow and our measurements inaccurate. Attendance records, general interest, and additions to the church constitute the sum of the average Church school worker's standard.

It is perfectly possible now to set up definite and complete standards of measurement. We shall make a list of all the functions that a Church school should perform, and assign to each function a certain "weighting." Within these larger divisions, we shall make a list of the essential elements of each function, and assign to each subdivision its appropriate percentage. With such a hundred-point or thousand-point chart in our hands, we can measure our school of today, and can grade it according to its worth.*

Having discovered our school's weak points, our goals for the coming year will seek to strengthen those weak spots. At the end of the year, we can measure our school again and the results will show gain or loss.

One thing is certain, no school can simply "hold its own." Any school that is merely marking time is falling to the rear of the procession, and is failing to meet the Divine challenge of this age in which we live.

*[*Editor*—Such a standard has already been set up tentatively by Section Four, chairman, Dr. W. C. Barclay, of the Education Committee of The International Council of Religious Education.

THE SUPREME IMPORTANCE OF RELIGIOUS EDUCATION IN THE FAMILY

By Harold McA. Robinson

IN THE first section of his *A Living Universe,* Dr. L. P. Jacks writes, "The highest education is religion. . . . Religion might be defined as education raised to its highest power." The phrase "religious education" is just a compact way of saying all that Dr. Jacks means. Religious education is education raised to its highest power. It follows that whatever importance is attached to education must be attached supremely to religious education.

Where, then, is religious education most effective? Under what circumstances and in what conditions is religious education raised to its highest power? If we can answer this question, we have touched the educational process at its livest point. All that can be urged for education, and particularly for religious education, comes to a burning focus at this point, if we can discover it.

Education, and particularly religious education, is a social process. In a narrow sense, it is a social process as between a teacher and a pupil. In a larger sense it is a social process within a social group where there is an interpenetration of thinking and willing and doing as between the older and the younger members of the group. Obviously the younger a child is when he falls within the influence of a social group, the more effective the education will be. It is also apparent that the more homogeneous and intimate the social group, the more thorough and complete the educational process.

The family is the most intimate and homogeneous of all social groups, and the child absorbs the atmosphere and spirit of the family life from its first conscious moment. In other words, it is in the Christian family that religious education, which is education raised to its highest power, is most effective.

Of course, this is a very summary and abrupt argumentation. The proof that religious education in the family is of supreme importance may be somewhat elaborated, even within the limits of this brief article, by the method of illustration.

Religious education in the family is of supreme importance to the child. This is the final and climacteric consideration, even though it is mentioned first. All education is primarily for the sake of the child, rather than primarily for the sake of the race, or any section of it. From this point of view, whatever importance to the child is attached to education must be attached supremely to religious education in the family. It is in the Christian family that those social adjustments in which religious education issues are begun: the adjustment between the individual and God through Jesus Christ, and the adjustment of the individual to other individuals in unselfish love. If these adjustments are not begun in the intimate family group, they will either not be made later on, or they will have to be made against sets of character already determined by the influence of the family. During the most plastic years, the child lives almost entirely under the uninterrupted pressure of the life of the family. It is of supreme importance to the child that this living pressure should be controlled by the purposes of education raised to its highest degree in the Christian religion—that godliness which is profitable both for this life and that which is to come depends on it.

Religious education in the family is of supreme importance to the family. The responsibility of the family for the religious education of its own children is a principle well recognized in the Hebrew theocracy and in the New Testament Church. The same principle was early embodied in colonial legislation in our own country. It is a sound principle which rests upon the fact that the real reason for the existence of the family as a social institution is the rearing and nurture of children. This becomes doubly true in the case of the Christian family. In other words, a so-called Christian family that does not seek its highest ends in the nurture of its own children in Christian knowledge and life is so far not a Christian family in anything but name. There is no greater service which a family can render to itself, to the Church, to civilization than the perpetuation of a godly heritage to the generation following.

Religious education in the family is of supreme importance to the Church. The mission of the Christian Church is to teach Christianity to all men everywhere. This universal mission must not be delimited in any way. But it has a focus. Its focus is on the teaching of Christianity to the teachable—to the children and youth. History reveals the fact that when the Christian Church has been most careful to cultivate a genuine Christian family life, it has been most successful in the fulfilment of its mission to teach. The Christian Church can scarcely render a greater service to itself and to God than to recover out of the Old Testament and out of the New Testament the doctrine that the Church congregation is not so much composed of individuals as of families, and that the Church has a supreme obligation in the cultivation of a genuine Christian family life for the sake of the religious education of the children.

First things, first! The teaching mission of the Christian Church must be held steadily in the foreground. The teaching opportunity of the Church must control its expenditure of intelligence, time, zeal, and money. The supreme teaching opportunity of the Christian Church is the teaching of Christian families that in these compact, intimate, powerful social groups, the children and youth shall, under the blessing of God through Jesus Christ, be inclined to know and do His will.

PASS IT ON!

If by chance you get two copies of the October JOURNAL, please pass on one copy to some other wide-awake Church school worker. Better still, send in your subscription and that of your friend. Use blanks found on another page.

R. E. RADIOGRAMS

Station W. S. S. A. Radiocasting via St. Andrew's Hall, Glasgow, Scotland

George Adam Smith, Scotland

The chief value of the Boy's Brigade s that it encourages adults not so much o think *for* boys as to think *with* boys.

ut.-General Sir Robert Baden Powll, London

Irreligion among men and women s rampant and increasing. We must ot ignore it. In Great Britain alone hree millions ave left the hurches since the ar. The practice f Christianity, ot the profession f it, is the need f today. We ust save the oys: to do this e get the boys' iewpoint, use heir natural interests and activties and lead hem to God. Boy Scouts now umber more han two million.

. Adam Phillips, Scotland

A certain English history does ot mention the ame of John Wesley, and yet o man lived near- r England's heart r more influnced its life.

A history of English movements does ot mention the Sunday school. John Bright said that all the statesmen of he Empire had not contributed as much to the profit and progress of Engand as had the Sunday schools.

Victor, Hungary

Hungary has yet one bright hope, he great opportunity of bringing the oung into contact with Christ.

orge P. Howard, Argentine

Argentine is characterized by a spirit f self-sufficiency. The Sunday school ork is not easy; however God has bundantly blessed our efforts. We ave greater things ahead.

Namkung, Korea

Home religion is a typical characteristic of the Korean churches.

thur Black, London

Every sixth person in Great Britain nd Ireland attends church.

G. Tewsbury, Shanghai, China

The phonetic language of China has nly thirty-nine characters and can be earned in two weeks.

Dr. Samuel D. Price, New York City

The Superintendent of the Surplus Supplies Department of the World's Sunday School Association has made 60,000 "introductions" whereby Americans get in touch with Sunday schools in mission lands, supplying school necessities.

H. E. Coleman, Japan

The Japanese government has *requested* the National Japanese Sunday School Association to make provision for one hour a week in religious education for the day schools of Japan.

Buddhists in Japan have over four thousand Sunday schools, with an enrollment of more than four hundred thousand.

A. Novotny, Czecho-Slovakia

Our great need is for a full time secretary on salary to promote Sunday school work among our people.

Carey Bonner, England

When I listen to the world's great teachers, I stand and admire; when I listen to the Teacher of teachers, I kneel and pray.

W. Y. Fullerton, London

Every child is a fresh writing of the Eternal; study the child and you know more about God.

K. O. Kornelius, Norway

The teacher of young people must know his Bible and the pupils he teaches, but most of all he should have the love of Christ in his heart constraining him.

Teodoro Yangco, Philippine Islands

Before America came to the Philippines the Bible was a closed book; now we are a land of freedom and love the Book.

Don Frederico Larranaga, Spain

There are one hundred Sunday schools with 5,988 pupils in the land of bull fights. We are gaining strength as Protestants and are grateful for the sympathy and help of the Sunday school workers of the world.

H. W. Casselo, Portugal

The land of port wine is a beautiful country which is so poor; it needs tourists, it needs your gold; *it needs your God.*

G. P. Marang, Holland

We are a small nation but big in wanting good Sunday schools. We seek new views, new inspiration.

Lady Frances Balfour, London

I have been a teacher in the Sunday school for years. A Christian cannot seek a greater honor.

Lord Cecil of Chelwood, London

The League of Nations is the only way the problem of world peace can be solved. The interests of humanity, after all, are very much the same. The greatest work of reconstruction has been due to the League. The most important international question before the world today is that of the limitation and reduction of armaments.

Manson Doyle, Toronto, Canada

Youth is marked by a flaming loyalty and a passion for unselfish service. The independence of thought on the part of youth is normal and wholesome. It is God's way. Curb it and progress halts, and the thought life of the race becomes static.

Luther A. Weigle, New Haven, Conn.

The test of the teacher is twofold: (1) is he in fellowship with his pupils? (2) is he a leader?

E. A. Annett, India

India is full of potential leaders awaiting our guidance. We want them to understand the nature of children and

the workings of the human mind, also the best methods of teaching, especially story telling. We say "If you cannot interest you cannot save."

Jean Laroche, France

Our greatest need is for ministers trained in pedagogical courses. [Editor: So say we all of us the world around. Pray for the country of Pasteur, the benefactor of mankind.

Emily Huntley, London

God does not limit himself to the trained worker; however, he expects us to discover and train a leadership that will honor Him in the Sunday school cause.

C. A. Myers, Toronto

It is of greatest importance that the *church* itself take *seriously* the Christianizing of its own children. For this task best leadership must be found, and the best way to begin is by training the older young people.

I. Lilias Trotter, Algeria

I heard last spring of a praying man who had a map of the world, his sphere of labor, on his wall, surmounted by these two words—"I thirst." That man knew his Lord's heart.

Sheik Metry S. Dewairy, Egypt

Our best hope of reaching the Moslem millions is through the agency of the Christian Sunday schools.

George H. Scherer, Syria and Palestine

Our greatest need in Sunday school literature is a set of lessons on the life of Christ which magnify His divine Sonship.

A. L. Ryan, Philippines

The people are crying for brea Will we give them a stone? A dial children's song book, dialect teach training books, and more dialect less materials are sorely needed. Nev was there a greater chance for mouldi leadership than that which is found the Philippines today.

J. Vincent Mendis, Ceylon

We feel greatly encouraged by t readiness of the churches for mo thorough work in religious educatio

Herbert S. Harris, Brazil

Only about one in eight of Brazil population can read or write. Th greatly retards Sunday school wor Brazil merits the best we can give.

LESSON COURSES ON THE FOREIGN FIELD

By Luther A. Weigle

PROBLEMS of curriculum construction and lesson-making occupied a foremost place in the proceedings of the recent World's Sunday School Convention at Glasgow. They emerged constantly in the addresses and discussions at the departmental conferences, especially those devoted to the work of the Children's and Young People's Divisions. The program of the entire convention, on the afternoon of the closing day, was devoted to the consideration of "The Educational Content of Lesson Courses," with addresses by Principal A. E. Garvie and Professor L. A. Weigle on recent experience in lesson-making in Great Britain and America, by Professor Erasmo Braga, of Brazil, on the problem of lesson-making on the foreign field, and by Mr. E. A. Annett, of India, upon ways and means of meeting the problem.

Beside this public discussion of the matter, a series of informal conferences was held on successive days, at which the representatives present from the various mission fields met the members of the Joint Advisory Committee on Methods and Materials on the Foreign Field, together with Dr. Garvie and other members of the British Lessons Council. The first of these conferences was with the representatives from South America; the second with those from Japan, China, Korea, and the Philippines; the third with those from India, Burma, and Ceylon; and the fourth with those from Moslem lands. Reports on curricula, moreover, had been received from practically all of the fields of the world, as part of the Survey made under the direction of Dr. W. C. Pearce, which was the basis of a two-day Conference of Officials held before the opening of the convention.

The facts brought forth in these conferences are succinctly summarized in the report of the Committee on Findings, which states:

"1. That there is need and widespread demand throughout the various fields of the world for curricula more nearly indigenous and better adapted to the problems of Christian living in these respective fields. For the creation of such curricula, lesson committees have been formed and are at work in many fields.

"2. That it is desirable that there be as great a measure of unity in the materials of religious education as is possible and compatible with efficiency and with the need just noted for indigenous curricula. Only by such unity of teaching materials can the churches contribute most effectively, through their schools, to the creation of world-friendship and the maintenance of world-peace.

"3. That unity of curricula can not be found in the general adoption of some one system of uniform lessons; but that it seems possible upon the basis of lesson courses graded by age-groups.

"4. That varying degrees of cooperation are possible between the lesson committees of different territorial areas and language groups; and that it is especially desirable, in the interest of unity and efficiency, particularly upon the mission fields, that the lesson committees of Great Britain and America should cooperate in the adoption of lesson courses graded by age-groups."

A Committee of Seven was appointed by the World's Sunday School Association to make a comprehensive study of the lesson situation throughout the world, and to report to the next convention plans whereby the Association may contribute most effectively to the development of adequate curricula in the various fields. The members of the Committee are Pro fessor L. A. Weigle, Chairman, and D Eric M. North, of the United States America; Dr. H. C. Priest, of Canada Principal A. E. Garvie and Rev. Fran Johnson, of Great Britain; Professo Erasmo Braga, of Brazil; and Mr. E. A Annett, of India.

It is clear that the day is past when th religious educational needs of the missio fields can be met by the translation American lesson quarterlies containin the Uniform lessons. There is gener unanimity of desire for a simple type graded lesson—one, for example, provic ing for three age-groups, Primary, Junio and Senior. And there is general agree ment that textbooks and quarterlies shoul be written by someone familiar with th life of the people who are to use them, an should deal with problems and contai materials indigenous to that life. Jus what application of these principles i detail is possible and desirable constitute a distinct problem, of course, for eac field.

An informal conference was held be tween those members of the British Lesson Council and those members of the Inter national Sunday School Lesson Committe who chanced to be in Glasgow, at whic it was agreed that these members woul recommend to their respective bodie that the effort be made to cooperate i the production of Group Graded Lessons with a view to the larger service whic this cooperation may be able to rende to the cause of religious education on th mission fields. It is hoped that a plan o cooperation at this point may be foun which will leave the British and America Committees free at all other points t devise such courses as are needed in thei quite different situations.

One of the most hopeful features of the hole situation lies in the steadily in-easing interest of the great foreign mis-on boards in the religious educational pects of the work for which they are sponsible. One evidence of this increas-g interest is furnished by the formation, er a year ago, at the initiative of the oreign Missions Conference of North merica, of the Joint Advisory Committee Methods and Materials for Religious ducation on the Foreign Field. This the committee which was responsible r conducting the Glasgow conferences this subject, which were described above. nlike the Committee of Seven, it is a permanent body. It is composed of representatives from five North American agencies which are concerned, in one way or another, with the general problem indicated by its name. These agencies are the Foreign Missions Conference of North America, the World's Sunday School Association, The International Council of Religious Education, The International Sunday School Lesson Committee, and the Committee on Cooperation in Latin America.

The function of the committee is: "(1) to assist the foreign missionary enterprise to secure more effectively than hitherto the advantage of North American experience in the development of religious education and the preparation of curricula and lesson courses; (2) to simplify the approach of American agencies to the problems of the foreign field, and of the requests for information and advice from the field to the American agencies; and (3) to provide a single channel for cooperation with other agencies abroad related to curriculum-making for the foreign field."

Professor Luther A. Weigle is Chairman of this Committee, and Dr. Eric M. North is Secretary. Communications should be addressed to the Secretary at 150 Fifth Avenue, New York City.

RELIGIOUS EDUCATION AS A PROFESSION

By Arlo Ayres Brown

THERE is no royal road to learning," so Euclid is reported to have once ld a royal pupil who protested against ie hard work which learning required. here is no royal road to success in any ie. The development of education for ie common people made surprisingly ow progress through the centuries, until cent years. During the last fifty years ie movement has come forward rapidly, ie to an awakening public conscience id a system of teacher training. Today ie United States pins great faith to its iblic school system, supplemented by gher institutions of learning.

But one element in the so-called "Ameri-n system" of education has been strange- lacking—religion. One hundred and ty years ago our public schools were sentially religious in aim and in ma-rials, but for the last seventy-five years ey have omitted the direct teaching of ligion almost entirely, although they ve sought to develop Christian ideals their students.

The public mind is just awakening to ppreciate the seriousness of this fatal fect. Religion is too vitally needed as moral dynamic to be ignored, and it is o complex a subject to be understood dequately without careful studying. As meone has rightly said, "What a tragedy r one to grow up with a man-sized idea the universe and a child's idea of re-gion"—not a child's faith, but a child's telligence on religious subjects.

The world's need for a race which under-ands the teachings of Jesus more per-ctly and expresses them more effectively ill never be met until the task of teaching ligion attains the dignity of a profession ith high standards for admission and actice. The old ideal that "anybody n teach a Sunday school class," and the an of selecting teachers for the Church hool "along the lines of least resistance" ve very nearly passed out of use. But nristian people have as yet no adequate ea of how much skill should be required r a teacher of religion, and many people ho aspire to positions in the field of ligious education have a very inadequate nception of the magnitude and difficulty the task.

Briefly, the world needs in the field of religious education a great body of teachers and administrators who have achieved so much that they can justly look upon their calling as one of the most honorable and learned of professions. In order to meet this opportunity they must have a professional pride which insists upon high ideals of preparation and achievement. Confronted with one of the most difficult and important of tasks, they must meet the responsibility with skill that is not second to that required for engineers, physicians, lawyers, or Christian ministers.

Do You Pray

1. For the Childlife of the World
2. For the Spread of Christian Truth
3. For the Cause of Christian Education

Then Read

International Journal of
Religious Education
for Church School Workers

The churches are seeking such professional leaders today and are having great difficulty in finding them. "Where can I secure a competent director of religious education?" is a question asked of the writer very frequently. And it is not an easy one to answer. Many who begin a career in religious education do not have the patience, if they have the ability, to remain in this field. With a few notable exceptions, the people who have followed religious education as a profession for many years are to be found today either teaching in colleges, or else serving as administrative officers for some educational board. Too many who plan to devote themselves to service in the local church fall by the wayside or, to be exact, deliberately turn from the way either to get married or to accept a pastorate, or some other opportunity.

Some directors expect recognition and honor before they acquire the experience necessary to success. A young physician just beginning to practice has probably completed four years in college, three in medical school and two as an interne. But he is not expecting a high salary for the first year or two after completing his long course of training. He knows that he will be lucky to make a living. He knows also that if he makes good he will win for himself in the future a position of great usefulness and honor.

The young director or teacher of religious education who has completed four years in college and two in graduate school —four less than the young physician— expects a position of considerable responsibility with a good salary immediately. In fact he usually gets such. But in return for that good salary too much is expected of him in the first year. There is a strong possibility that he will disappoint both himself and others. However, after two years of experience similar to that of the interne he should become really valuable.

The limitations of this article compel extreme brevity. Hence to sum up, permit me to say:

First: The world definitely needs many trained professional workers in religious education.

Second: It needs workers who are better trained and who have added to their academic training at least a minimum of two years of practical experience in the use of the knowledge acquired in the college and graduate school.

Third: It needs workers who will stay in the profession for years and make something worthy out of it. If religious education remains a short-time profession there is no future for it. But if we can develop a great company who will add to thorough academic training practical experience, and to experience patience, and to patience vision, and to vision, passionate love for their work, together with persistance, we can give to the world in the profession of religious education one of its most important saving factors.

AUTUMN HIKING WITH BOYS

By Frank H. Cheley

SUMMER vacation is over. School days are here again, and how hard it is for us all to leave the great, big, wonderful out-of-doors that we have enjoyed in a hundred ways for four months, and go inside once more to study and to work! Yet, all through the long autumn, there are our Friday evenings, and our Saturdays too, that ought not to be overlooked, for they are full of out-door opportunity for every live teacher of a wide-awake group of boys.

Why not use every one of them to hike? Why not make an autumn hiking schedule for your group? Plan right now to take little hikes, medium hikes, and long hikes into the open country as circumstances and locality will permit? May and October are the two very best months of the year for hiking with a group of boys, especially October, for the air is just chill enough to make a party move along briskly to keep warm, and the fire at the end of the jaunt is just attractive enough to draw the whole party close into a wonderful circle of friendship and contentment.

Splendid foundations for the whole winter's work with any group can be laid easily in a few campfire meetings. If you have never tried it before, try it this season, for the group of boys never lived who will not fairly revel in a blazing campfire built in some out-of-the-way woodsy spot on a clear October night, especially when there is plenty of simple eats, plenty of good fellowship, plenty of stories and interesting chatter.

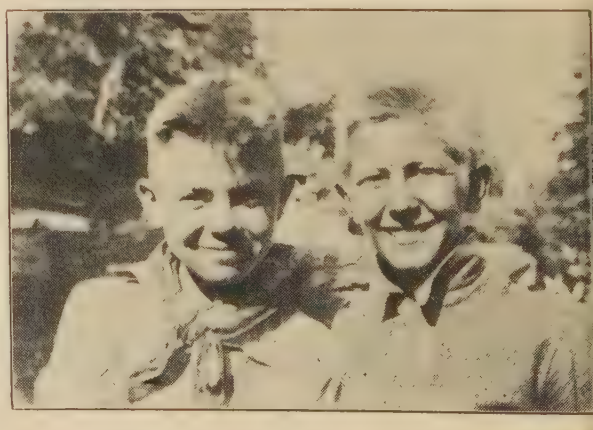
Arrange your schedule, say, for the month of October, and put each hike into the hands of a separate committee to work up the details, arrange the eats and the program. One of the four hikes might be on foot—a real hike; yet another on bicycles; a third an auto ride to some distance, perhaps even staying all night; and a fourth one might be by hay-rack or lumber wagon. The main thing is to have a very careful program for each trip. Never leave it to chance to find something to do. Work out every single detail with your winter's work in mind all the while.

Let there be three distinct types of material in every program; namely, *information*—make each trip give each boy an addition to his useful information—nature, woodcraft, geology, tree study, something worth learning about; *inspiration*—sounds easy but it will take some careful planning to accomplish it. (A sermonette at the camp fire will not do the job). Inspiration that lives comes from mingling with a congenial party who are tackling big jobs of service together. It is a sort of spontaneous combustion that just happens when everything is just right. Let every single hike inspire every single boy to be a bigger, better, more useful chap. Some leaders will inspire with songs, some with stories, some with the forces of their personalities; but inspire—and then let every boy get some sort of *self-expression* out of every outing. *Instruction, inspiration, expression,* build your prorgam about those central ideas.

And then, of course, next to the place and the program are the eats. Get something original. Do not merely take a shoe box full of cake and pickles—or worse yet, do not merely buy a load of weiners and a few dozen buns. Be original in your "eats." Do something original. Fry steaks on flat stones. (If you don't know how, practice in the back yard till you do. It is a fine art, but boys love it. Barbecue a couple of legs of lamb. (Don't be afraid to try. Just use common sense and proceed.) Bake slices of ham with milk and mustard (any cook book will tell you how). Cook Brigand steaks—oh! boy—I can smell 'em now!

Cut your steaks (round steak in square pieces about two inches each way), slice a big man-sized Bermuda onion in slices ready, and then put them alternately, steak—onion—bacon, on a clean green stick and broil them over coals, never on open flames. Do not eat them until cooked; (necessary precaution and warning for the smell is very enticing—at the end of a hike). Of course, have rolls and butter and a splendid big pot of special extraordinary cocoa. This aforementioned cocoa is best made in a milk can—three tall cans of condensed milk to nine cans of water, stir well and bring to a boil, then stir in a pound of cocoa, well mixed with sugar. Add two pounds of marshmallows and a small bottle of vanilla extract. They will talk about it all winter long.

Select your songs in advance! The



isy ones first and then a good hymn or o. Let each boy tell of his summer's periences. Have a discussion on "Why ım Going Back to School." Plan a little the winter's work, but not too much in tail. Read a selected story. Have a series of sentence prayers with every boy taking part. Call attention to the story night, and then start home.

Have your material in looseleaf form and convenient for ready use. Spirit is what you are after—group spirit—the sort that sticks together and plays the game every minute. The well-organized and thoroughly prepared hike is one of the very best tools of religious education. Learn how to use it skillfully and you can do anything with a group of growing boys

THE STATE SUNDAY SCHOOL EXECUTIVE

By John H. Engle

HE HAS not yet come in his best estate. He is in transit and will some day rive. The best specimen now in sight s much to learn—but knows it. The ace of the open mind is his first requisite. ne growing, aspiring, studious, industri- is type of state executive is the only one r whose success there is any hope. The ecutive of tomorrow must reckon with e transition era from which we are just ginning to emerge. He must take con- nuous counsel of the passing days, like- ise of the passing centuries—fraternizing ike the head-line editor of the daily press ıd the historian who sees and estimates ovements in the large.

Personally. He requires a generous ıdowment of nature and of grace. He eeds a strong body and a good digestion. e must be gastronomically discriminat- g, yet not too fastidious; he has no time r the war against the chefs. The pleg- atic temperament is a convenient asset, nding to happiness and length of days. lf-pity must be consigned promptly the discard. Brains, even, will be found eful; for in his educational and ecclesi- tical contacts he will encounter many a ece of "sharp iron" to sharpen his own. he occasional battle of wits is inevitable. ut, unless these native gifts are aided ıd abetted and enriched with heavenly ace, the outcome, at best, must prove sastrous. Without the overtones of a vine melody ringing forever in his own ul, he cannot bring music out of the scordant din of the human noises sur- unding him.

His task is essentially one of **relation- ips.**

With the Overhead. He will practice e golden rule, showing the same courtesy, ference, and punctual consideration the International Council as he, in rn, quite properly, desires from the unties and other auxiliary units. He ll respect the office of a superior even ough the incumbent may not be to his vn taste nor of his own choosing. He ll rise above petty state pride, saving s constituency from isolation. He must ow that the state's rights hobby, with inglorious past, has been pretty well hausted; and that, important as the ate unit is, with privileges and peroga- ves upon which no "overhead" must esume to intrude, the whole is more portant than any of its parts. We must ng together as geographical and ecclesi- tical units, or we shall indeed "hang parately."

With the Denominations. Freely nceding that God has utilized the de- minations in building the kingdom, that, quite obviously, He is still doing so, that they represent religious self expression, and that there is much to be said in extenuation of sects, there is another and better side to the issue. Even though the great men of the Christian era largely have been identified with groups and movements, with orders in the Roman church, and with sects and denominations in the Protestant fold, the state executive will never forget that he represents a sincere effort by most of these bodies to find the maximum task common to all in religious education, and to promote it cooperatively.

With Parallel Agencies. He will strive to merit the confidence and secure the cooperation of those agencies whose chief objectives likewise lie in the direction of character growth and spiritual values—religious, educational, eleemosynary, legislative, fraternal, social, industrial, domestic, and civic. Ours is an allied undertaking, dependent for its complete success upon parents, educators, business, and professional men, and chiefly upon churchmen in their varied alignments. The desire to render acceptable service within these groups, also to enlist them for the great project of Christian enlightenment, will be perpetually in the thought of a competent executive.

With His Field. Correspondence and publicity devices alone will never secure intimate and adequate contact with the field, nor will the general assemblies serve the purpose. Nothing short of the frequent conference with the county and city official groups will quite suffice. The ordinary, unpaid, routine worker cherishes a deep abhorrence of dictation, and of too much voluntary, long-range advice from the man in the swivel chair.

With His Staff. In the interest of unified action his staff associates will be of his own selection. He will nominate them to his executive board with reference to their fitness rather than their assured subserviency. Staff conferences will be frequent and orderly, and—within the possibilities of this vagrant brood of itinerants—regular. Suggestions from any member will be welcomed, weighed, and approved or declined on merit. Within this intimate working group he will play the role of elder brother and counsellor rather than autocrat. He will neither dictate nor submit to dictation. He will have small concern as to who is "head of the house," but those about him will know.

With His Office. His clerical force, competent and adequate it is assumed, will be organized as to rank and assignments. The atmosphere will be that of industry, self-possession, and of Christian fraternity to the extent of brief daily devotions. The clock, if not coldly imperious, will at least command respect at the opening and equally at the close of the day. It is no place for pious loungers or for leisurely promiscuous conversation. His desk, violating current practice, will be orderly in appearance and cleared up every night!

With His Profession. Most of the present state executives just happened. They prepared for some other calling—teaching, preaching, business. They borrowed their disciplines from other fields of service and have learned the ways of the new profession largely by doing. Happily, colleges and universities are taking cognizance of the new need and are striving to supply it through a body of trained leaders. In either case, whether academically prepared or otherwise, no man can gain standing or long maintain it without reserving a share of time for professional study. Let the younger men take notice.

With Himself. Right relations with his family and his neighbors and his God will enable him to look himself in the face. He must live with himself always so he may as well be on good terms with himself continually, preserving, whether or no, a perennial self-respect. That assured, the rest is easy

Further Observations. The aforesaid executive is first of all a Christian gentleman; no boors need apply. By tongue and pen he will ardently advocate his great cause. Prophetic vision, cogent thought, and ready utterance distinguish him. He knows no eight-hour law, and keeps no book account on his "over-time." He will sidestep theological controversy leaving that to those whose time is less valuable; but he will allow no man or set of men to prescribe his theology.

These comments constitute a dream, not yet a reality, a designer's sketch, not a photograph, an outline but dimly drawn of one who is not yet but some day, soon, please God, shall be. When once a satisfactory model is developed quantity production may promptly begin.

THREE HUMMERS FOR NOVEMBER

The Merger in City and County
—F. M. McKibben

The City Council - S. B. Fares

The State Convention
Arthur T Arnold

OCTOBER CALLS TO LEADERS OF GIRLS

"There is something in October sets the gypsy blood astir;
We must rise and follow her,
When from every hill of flame
She calls and calls each vagabond by name."

—*Bliss Carman.*

By Gertrude Gogin*

EVERY ripening field, every scarlet maple, every purple aster, every bird, winging its way southward is October's call to "follow the trail to the open air." It must have been October when David sang "Oh Lord, how manifold are Thy works: In wisdom hast Thou made them all: the earth is full of Thy riches."

The earth *is* full of God's riches—a veritable treasure house of lovely things. The way to much that we as leaders would have girls find, can be opened by an intelligent and sympathetic interpretation of the laws and logic that God has written everywhere in His great out-of-doors. But not until *we* see and understand, can we help girls to see and understand.

Too often the out-of-door experiences that come to us, and through us to girls, fall far short of what they might have been in richness of meaning, because we are not keen enough to sense signs and sounds. As we take girls into the out-of-doors this fall, let us make it an experience that is more than just a hike, with beans and bacon sizzling over a fire at the end of it. Let us turn each foray into field and forest into rich discovery. Let us train eyes to read beneath the signs that appear on the surface so that they comprehend the full import of what is written; ears that listen for and understand the language of the woods; a spirit attuned to the beauty and sacredness of it all. But before we can awake in girls the spirit of discovery, we, ourselves must make discoveries.

Are the trees merely trees, or are they an expression of God's handiwork, each with a personality of its own? The tall dark pine steadfastly buffets strain and storm, and says, "I am not afraid, for my roots have stuck deep." The shy grey beech, the Quaker of the woods, voices the power of quietude. The laughing, dancing birch leaves song and gladness in its wake. Are the tiny ferns, nestling at the feet of the trees merely ferns, or are they a proof of the regard for intricacy of detail that a Master Craftsman shows, even in the tiniest, most obscure expression of His work? Are the dull cocoons, which the sharp eye can detect when October begins to lay bare the branches, merely ugly masks, or do they hold for the eye that perceives loveliness where loveliness is not apparent, the promise of delicate green Lunas, or dusky brown Cecropias?

Have we learned to feel real companionship with the little forest stream, sensing in its rippling songs and its eddying pools successes and failures akin to those of mankind? Are the little pointed heel tracks leading to the edge of this same stream merely tracks in the sand, or do they tell the story of food foraged by Mr. and Mrs. Coon, and first taken to the stream to be washed and rewashed before being fed to the babies at home? Are the frequent holes that one sights in the ground on an October expedition just holes, or do they tell the story of the architectural plan that the chipmunk has adopted arranging two, sometimes three entrance to his far away house? And, if perchance we should see Chippy, himself, darting int his house, looking for all the world as he were going to be laid up with the mump would we know that the provident littl creature was in October preparing breakfast to be eaten in March, at the clos of his long winter's nap?

Does the vermillion-hued Virginia creep er, which in October turns road-side ban and grey trunk of tree into a glory of red say to us, as it puts out its friendl five fingered hand, "I am a friend, bu beware of my neighbor, whose three finger spell f-o-e? He looks a bit like me, but h would clutch you with his heavily veine hand and poison you." Have we learne in October to look for the one "imp" o the woods who would be different, by sav ing the glory of blossom until fall? A she dances along roadside and stream sh waves her golden curls to the winds, say ing to the rest of the wood folk, "Don you envy me now?"

Have we seen in the industrial cooperat tion evidenced in the ant hill at our fee or the workmanship on the beaver dam i the stream, the lesson of "pulling together" that some wood folk learned so long ago Is a deserted bee hive brought to view b October winds just a place where onc there was a swarm, or does it tell the stor of the leadership of a conquering quee mother? She so directed the spirit of th hive that a city was founded 'ere she with drew in favor of a younger and more popu lar queen. Does the assembly call of th leader of a flock of wild geese, winging it way southward through the October air show instinctive obedience to command as every one of the feathered family take its place in the wedge formation tha cleaves the air?

Have we learned to look skyward t find Orion beginning his march across th heavens; to see Vega's brilliance and th North Star's constancy? This star alon serves as a steadfast guide to all who loo to it for a sense of direction. Has inti macy with the stars made clearer th eternal verities? Has the harmony writte in riotous color hinted at the possibilit of the blending of diverse elements into common purpose? Is fire beauty, and it' "blue sweet smelling smoke" "an incense o thankfulness" going up to God for a worl that is good?

May we say with the psalmist of old "Open Thou mine eyes that I may be hold wondrous things."

*Executive of the Girl Reserve Movement of th Young Women's Christian Association, assisted b Georgia Wittich.

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THE WAY WE WORK TOGETHER IN CANADA

By J. C. Robertson

S AN introduction to this account of the *way* we work together in Canada, may be fitting to present a brief sumry of *why* we work together. **Following e some of the outstanding reasons:**

1. A steadily deepening conviction as the vital importance of religious educaon in any complete program of character ining.
2. The knowledge that probably onelf of the total constituency in Canada s entirely untouched by any agency religious education.
3. The limited resources both in men d money for providing adequate leaderip for this great task.
4. A growing consciousness that the rk is one, by whatever agency and eans it may be undertaken.
5. The willingness of denominational ards and leaders to help one another and be helped by one another.
6. The mutual confidence and goodll among the entire employed forces this work.
7. The success of every experiment far tried in good faith.
8. The similar situation in the wider lds beyond, both in the nations actively omoting religious education and in the eat mission fields.

It was the gradually increasing appreciion of such factors as these that led to e creating of the Religious Education ouncil of Canada.

This Council was organized in 1917 d since then there have been received to its membership official representatives practically all the Protestant denominaons in Canada, and also the Provincial eligious Education Councils, the Naonal Council of the Young Men's Chrisan Association, the Dominion Council the Young Women's Christian Associaon, and the Student Christian Movement of Canada. Each organization is cognized as a unit and appoints its own presentatives on the Council.

The object of the Council is to adnce the work of religious education , (1) Conferring and advising in matters common interest; (2) giving expression common views and decisions; (3) coerating in matters common to all, each operating body retaining complete supersion of its own work.

The supervision and executive leaderip of the Council is distributed among e cooperating units, with due regard the efficiency of the work and to a fair stribution of responsibility.

The Council has four regularly oranized Departmental Boards: Chilen's Work, Girls' Work, Boys' Work, d Young People's Work. These, like e Council, represent all the cooperating its.

The Children's Work Board has no emoyed leaders of its own but depends upon e employed staff of two denominational d three Provincial Children's Work cretaries. Through this Board much valuable work is accomplished and made available for all the cooperating units. During the past year pamphlets on "The Small Sunday School," "Memory Work," "Children's Week," etc., were provided, and also a set of lantern slides illustrating the work of the four departments of the Children's Division.

The Girl's Work Board also has no employed staff, but has exceptionally strong leadership through three Denominational and seven Provincial Girls' Work Secretaries. It has provided a very complete program of training for teen-age girls, known as "Canadian Girls in Training," with a *Manual*, a *Girl's Own Book*, and *Program Suggestions*, which have been approved and are being used by all the cooperating units. It also carries a Supply Depot, through which all necessary material is provided for the promotion of this work.

The Boys' Work Board has no denominational secretaries, but it employs a National Secretary of its own, and there are also five Provincial Boys' Work Secretaries. It has provided a very strong program for Boys' Work, known as "Trail Rangers" for the younger, and "Tuxis" for the older teen-age boys. These are the accepted programs for teen-age boys for all the denominations. It has also produced a *Manual for Mentors*, for Tuxis Groups and for Trail Rangers, and carries on its own Supply Depot.

The Young People's Work Board has no employed staff, either denominational or cooperative, giving full time to this work, but depends upon the general denominational secretaries for its leadership. During the past year it produced a very helpful *Young People's Manual* and other literature for the promotion of this work. All this material is being used by the cooperating units.

The Council also has the following important Standing Committees providing leadership for the departments indicated: Home Religion and Adult Work, Religious Education in Schools, Week-Day Religious Education, Training for Leadership, Life Service, Statistics and Surveys. This work also is available for and is used by all the cooperating units.

The Constitution of the Provincial Religious Education Councils is along the same lines as that of the Religious Education Council of Canada, the Board of Management in each case being composed of official representatives from each unit, together with a number of members appointed at large.

While National Boards and Committees are mainly advisory and act as clearing houses for plans and policies, the Provincial Boards and Committees are mainly executive and promotive agencies seeking by such means as Institutes, Conventions, Summer Schools, and Training Camps to promote the program agreed upon by the units. The same cooperative organization has been effected for counties, cities, and townships. The executive leadership of the Provincial Councils is provided in some cases by field workers of the various cooperating denominations, and in some cases by secretaries appointed by the cooperative council itself. The finances of the Provincial Councils are provided by, (1) Free will offerings from Sunday schools; (2) personal subscriptions; (3) local Boys' Groups and Girls' Groups, which undertake to provide funds for helping the other boys and girls of their own province, as a definite missionary enterprise.

From the above it will be seen that a large part of the executive leadership in the cooperative work in Canada is being provided by denominational Boards. These workers have learned by experience that it is possible to divide their time equally between denominational and cooperative work, and by so doing give at least three-quarters of their time to their own work and three-quarters of their time to cooperative work. This is the secret of our success in the way we work together in Canada.

The Goal of Religious Education

By M. A. Honline

Every normal child born into the world is endowed with numerous latent powers which psychologists group and designate as physical, intellectual, social, and religious. The one outstanding characteristic common to all these powers is their tendency to self-gratification. Heredity bestows all these powers; environment provides the arena on which satisfaction may be secured; but education must direct them all into forms of satisfaction which an ideally constituted society can approve.

Education must generate power to think and feel, to will and act in vital relation to individual and social needs. If biology is right in its interpretation of education as "response to stimulation," it then behooves the teachers of childhood to provide that stimuli that will produce the desired responses in the form of practical knowledge, high ideals, and worthy character.

Very early in life the child displays astonishing capacity for virtue, and at the same time he betrays an equally strong capacity for vice, but at first he is neither virtuous nor vicious. Some of his tendencies are good and ought to be encouraged; some are bad and ought to be inhibited; while others are neither good nor bad, but capable of becoming either. Consequently education's primary task, both in church and state, consists in encouraging, inhibiting, and redirecting original human tendencies.

SUNDAY SCHOOL OFFICERS THAT MAKE GOOD

By Charles W. Brewbaker

BY SUNDAY SCHOOL officers we do not mean simply the superintendent, but we include the entire specialized group in the whole range of service and activities, as found in both the general and departmental organization of the school. There are at least two million officers and teachers in the Sunday schools of North America giving volunteer service, comparatively few of whom have had any special training for their work. However, we are happy to say that there are a goodly number who are making good. By this we mean that they are doing efficient and successful work. They are reaching the aims of the modern Sunday school.

To hold the position of an officer at the request of the school is not only a compliment but a sign of confidence in one's ability to lead and direct. When elected to such a trust the act should be looked upon with a feeling of high regard and gratitude because of the confidence imposed. Too often Sunday school officers underestimate their position and putter along on a low plane, without serious-mindedness, and thus meet with little, if any, success.

There are those who do make good; who are recognized as real leaders and administrators. The secret of their success is evident. The following are some of the reasons why:

It is taken for granted that a Sunday school officer should be **a genuine, warm-hearted Christian.** The school itself is Christian and aims to turn out a Christian product, hence must be supervised by positive Christian leadership—a leadership that maintains the highest Christian ideals and integrity, for and in whom all have the utmost respect and unswerving confidence.

Officers that make good work in harmony with and under the supervision of the church. If the church has failed in the past to give proper consideration to this vital part of its work, here is an opportunity to wisely and cautiously keep before the Church Board the vital place the Sunday school holds as an educational, training, and evangelizing agency, and the close relationship that they hold to each other. When once the church officials get back of the Sunday school whole-heartedly and cooperatively something big will happen. It must be kept in mind that the church creates the Sunday school, and the Sunday school re-creates the church.

In the next place, the **Sunday school officer who makes good believes in his job.** Without this his work will be a millstone about his neck. Just recently the writer, while attending a Convention, in the course of a conversation asked a gentleman the question, "What position do you hold in the Sunday school?" He replied, "I am one of those poor superintendents who is no good." He, like many others, has a low ideal of the dignified and splendid position with which he is entrusted. Any Sunday school officer, whether at the head of the school or of a department, whether entrusted with the keeping of the records, looking after the finances, directing the music, or any other phase of the work, should appreciate the confidence imposed in his leadership, exalt his position, and believe unswervingly in his work. He must believe in its bigness, its necessity, its possibilities, and the joy of carrying it on.

The successful officer has the spirit of sacrifice. He is willing to sacrifice his own selfish interests and pleasure in order to make good. He dare not give merely the fag ends of his time and service. He dare not consult his own feelings and personal conveniences. While others are out having a so-called "good time," he is on the job. Regularity, faithfulness, self-sacrifice are elements that enter greatly itno his successes and bring permanent results.

He who makes good plans his work thoughtfully and carefully and carries out his plans with promptness and precision. Haphazard, loosely thrown together programs and methods result in religious suicide. The dignity and greatness of one's office, however humble it may seem, should impel one to do his very best in preparation for his work and in the execution of the same. Efficiency must be projected. Jesus said, "I must work the works of him who sent me." It is not enough to know how. Knowing and doing go together.

Another essential qualification in making good is observing carefully what other successful leaders do in the same kind of work and then putting into practice those things that can be applied to their own particular field. One of the best teaching methods is the observation method. Observation is a university in itself. Sunday school officers who make good are on the lookout for the best in methods and then aim to apply them. Many successful workers take careful notes of their observations and appropriate them for their own use. Indeed, Sunday school officers who make good are progressive and up-to-date.

It is also quite noticeable that **those who make good are always anxious and ready to take advantage of other available agencies** and helps provided for further preparation, such as Community Training Schools, Summer Schools of Methods, Conventions, Institutes, Officers and Teacher's Councils, Courses of Study, Reading Courses, periodicals, worker's libraries, and the like. The present revival in religious education furnishes many opportunities and means for self-improvement, for further training, and for stimulating leaders to do their best.

One of the finest and best qualifications that enters into successful leadership is **willingness to take helpful suggestions from one's associates and co-workers** and thus secure their hearty cooperation. The Sunday school is composed of classes, departments, divisions. All of these with their various officers and teachers should constitute a working unit, without which failure is sure. Unity, order, and progress go together.

The Sunday school officer who makes good appreciates and evaluates his position is a genuine Christian; works in harmony with and under the supervision of the church; believes in his job; has the spirit of self-sacrifice; plans his work thoughtfully and carefully, and carries out his plans with promptness and precision; is always anxious and ready to take advantage of other available agencies and helps, and is willing to take helpful suggestions from his associates and co-workers; trusts in God for results, knowing he will not be disappointed.

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A CRADLE ROLL IN EVERY CHURCH SCHOOL

By Maud Junkin Baldwin

INCE the development of the Beginner's Department, many Church schools d themselves facing the problem of ring for very little children from two four years of age. Most of these little ople are not old enough to enjoy or to ofit educationally by the program and son prepared for the beginners. Even e comparatively informal procedure ed in that department is too restrictive character for them, and beyond the ane of their interests and experiences. the Church school officials who have laced the child in the midst" find themves at work on such matters as housing ese little ones, of supplying trained achers for them, of conducting a class their mothers who bring them to the hool, and of finding a way for parents d teachers to work together during the eek to provide the right religious nurture d training for them.

The housing problem is often the most fficult one, for it is hard to find a corner a room or the end of a corridor, or me other space which can be separated tirely from the other departments of e school. Yet such provision is most sirable, if not necessary, if the number babies is at all large. They are restless, nid, playful, talkative, and need the eedom afforded by a separate room. is most tiring and tiresome to them to compelled to "be quiet," to "sit still," "stand together," or even to "march a straight line." What they need a homelike environment and atmosere, and guidance of activities, for e work of this class is merely an extenon of the religious nurture of the home, d should be conducted in close connecon with the home.

The chief characteristics of the little ild two or three years of age are well scribed by E. A. Kirkpatrick in his ok, *The Individual in the Making*, hapter V. He calls to our attention:

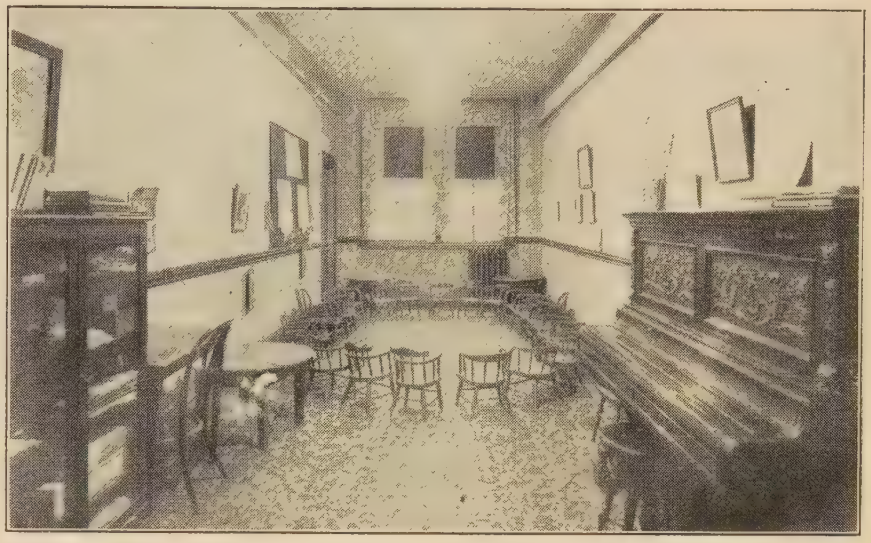
1. The hungry senses constantly seekg new experiences revealing what we ll curiosity, so essential to learning.
2. The desire to imitate persons whose ovements continually and increasingly terest them, thus developing the sort play so delightful and helpful to them.
3. The acquisition from older persons likes and dislikes, feelings which he er cannot explain but which influence his conduct.
4. The necessity for the formation of ght health habits and the habits of edience and helpfulness.

Because of these characteristics the ms of the Cradle Roll Class might well clude:

First.—The deepening of the impression at God is a loving, unseen Father and s much to do with all the things they e, touch, hear, taste, and smell.

Second.—The development of the feelg of love and sympathy.

Third.—The formation of habits of edience and helpfulness.



The methods should include the most informal use of stories, plays, pictures, pencils, crayons, songs, prayers, all suited to their interests and experiences.

The equipment should be homelike. There will be needed such things as: Soft rugs, very low chairs, pictures hung low on the walls, picture books, blocks with pictures on them, crayons, crayon paper, very low folding tables, (which can be put away when not in use,) a small piano, and a cabinet for supplies. The windows should be curtained and have window boxes, if possible. Restful, cheerful colors should be used, such as tan and old rose, or old blue.

The lessons and programs should be simple, informal, adapted to the needs of the children. The lessons prepared by Miss Frances Weld Danielson, *Object Lessons for the Cradle Roll*, and her *Programs for the Cradle Roll Class*, are very good. Other helpful books are: *The Mother Teacher of Religion*, by S. W. Stagg and Mary B. Stagg.

An important feature of this work is the Mothers' Class or Club, or both. The class should meet at the same time the Cradle Roll Class meets. The courses studied should include subjects which will:

First.—Develop the mother's spiritual life and lead to a larger faith in Jesus Christ, a more helpful prayer life, and a more practical service life, especially in the home.

Second.—Increase the knowledge of and sympathy with childhood.

Third.—Give information in regard to methods of religiously training little children.

The text books used for the mothers' class might include the Bible, *Child Nature and Child Nurture*, by St. John, *A Study of Child Nature*, by Harrison, *Training Children in a Christian Family*, by Weigle.

The Superintendent's Objective

By William E. Chalmers

The untried man in the new position meets his first challenge in his own soul. If he is humble and conscientious the new experiences disquiet him. It is because he is under the necessity of finding himself. An inexpressible joy waits to break upon him when he discovers his greater self in the service into which he fits as the hand in the glove.

He will be tempted to rest content with the satisfactions of his first discovery. If he is a praying man, a second and more disturbing challenge will meet him. He must lead the school to find itself or he fails in his heaven-sent mission.

The school will never come upon this wonderful discovery until the superintendent defines his objective with some approximation to God's plan for the school. What is the spirit of Christ seeking to do with every precious boy and girl? What are the divine laws of social organization, effective teaching, and character growth?

IN NOVEMBER

Missionary Methods
George H. Trull

Junior Plans
Nan F. Weeks

Primary Music
Elizabeth McE. Shields

Worthwhile Experiences
C. R. Fisher

International Curricula
W. C. Bowers

International Education Committee
E. M. Fergusson

International Lesson Committee
I. M. Price

THE SUNDAY SCHOOL SECRETARY, A SEARCHER AND A RE-SEARCHER

Some Findings By Ralph N. McEntire

THESE are great days in the cause of religious education, and with our widened vision we are constantly discovering new assets. Not the least among these is the greater valuation placed on research work, the building on facts rather than on theories, which is evidencing itself in so many directions. In this new day the Sunday school secretary is coming into his own. The work is found to be an asset and not a mere detail. The worker is a valuable official to be counciled with, and not the holder of an empty title. Increasing numbers of schools consult the secretary and the records as an essential element in building plans and shaping methods. Adequate Sunday school records form a very valuable road map.

With this new sense of values, plans and methods are being tested by results, and we are finding more and more that school executives are seeking to find "what has happened" when certain plans have been tried out in other schools, or are adopting or adapting new plans which have proven successful elsewhere. Sunday school secretaries are making noteworthy contributions by genuine research work, year after year, and are coming to say "see what I've found!"

I FIND that it pays to know of every absence the Sunday it occurs. I check this myself and then call the teacher's attention to the fact that our school is trying to analyze its weaknesses by finding what the pupils choose in preference to the school, why the pupils are absent. Usually the teacher will investigate as the result of the request. Frequently if we do not ask for this data the teacher does not investigate. We have demonstrated that, if we can send the teacher out, in the right spirit and impelled by the right motive, when the very first absence occurs, we have comparatively few losses for poor reasons. The cure for poor attendance and large losses is "quick action at the first absence."

I FIND that one of the most valuable bits of record data is the list of non-church members in our school. We know how long they have been in the school, whether the parents are church members, in many cases the attitude of the parents and the pupil, and the reports of former teachers in this connection. Some weeks before decision day we hand this data to pastor, superintendent, and teacher. Unfortunately some teachers do not concern themselves with this detail, an intelligent study of the best line of approach, unless they are reminded of it by the secretary. Many times this little reminder or urge has been the means of sending them out into the ripened harvest field.

I FIND that commendation is a good school tonic. In my reports I tell about the ones who are present; in bad weather I report on those who come long distances; I comment on long trips over muddy roads; I announce classes with good attendance records, without ever a reference to the other side, except in the teachers' meeting. While the motive is admittedly a low one, we find pupils striving to make or maintain records which will secure this commendation, and in that way have contributed to bringing these pupils under the school influence.

I FIND that when our school faced its responsibility to "win every available member of the community," and we had fully recognized that the best way to win new pupils was to make those we already had so happy in their membership that they *wanted* to bring in their friends, that the secretary could help in reaching others. I prepared a sketch or diagram showing the location of every house in our little community and the surrounding rural section. I marked those where the folks were members of our school with a gold star and those of non-members with a red star. We made the gold star folks responsible for changing all the red stars *closest to them*, each family to win its neighbors. We kept this chart before the school and commented on the changes. While we never criticized the others, every one always felt that everybody else was looking at those red stars right close to the gold star which meant *me*, and we had splendid results. We did not stop with the first Sunday. The fellow who won his neighbor was to see that he stayed won.

I FIND, from my own experience, that a clear understanding of why certain records should be kept is a big incentive. In a community training school one instructor said that "the reason for counting attendance should be to find who was absent—that the reason for finding who was absent should be that we might at once seek the cause—that the reason for seeking the cause of absence should be that we might strive to remove the cause and not only win back the absentee but prevent other absences." He told the story of the "Ninety and Nine" and compared the teacher marking the attendance with the good shepherd counting the sheep, and urged that we follow the good shepherd in motive and action and victory. Ever since I caught this vision and tried to pass it on to the teachers, I find it much easier to get results, and our attendance has improved wonderfully. I used to think of this as a tiresome detail but now every Sunday's attendance record is most carefully studied.

More "Findings" next month

The Lure of Leading Young People

By P. R. Hayward

Few of us have the care or the courage ever to write a letter to those who in our youth helped to mould our lives, but if we had, and if we saw things aright, and if we described them with accuracy, we would say something like this, say it to that man or woman who was our leader in the years gone by:

"*I was an hungered,*—hungry to know the meaning of life—and ye gave me meat—the meat of a genuine and a wise interpretation. *I was thirsty,*—athirst for the experiences of life—and ye gave me drink, allowing me to sip with you as together we shared life and learned how it feels truly to live. *I was a stranger,*—an alien to fellowship and sympathy and understanding—and ye took me in, receiving me into the warmth of your heart and the wealth of your wisdom.

"*Naked,*—destitute of ideals, barren of standards by which to judge whether or no my life was at all worthy, unclothed as to noble ambitions, living in a crass nudity as to lofty and unselfish purposes—and ye clothed me, putting on me the shining garments of fascinating interests, of Christian desires, of self-forgetful goals, and of venturesome visions. *I was sick,*—sick of my narrow outlook and of the road that led nowhere but to myself—and ye visited me, a visit that gave me a warming presence in my loneliness, and a lifelong look that endued me with a surprising power. *I was in prison,*—the prison of fixed habit, of evil desire, of crippled imagination, and of a selfish will—and ye came unto me, and in your coming, as your life was laid close to my life, I found an unchangeable desire and a transforming task that purged and freed and redeemed my soul.

"In my youth you were the teacher who came out of your busy life to teach the obscure class of which I was an out-of-the-way member; to tramp with us in the fields; to pore with me over my books; to lead me to reverence my mind, my body, my religious nature, and my social desires as gifts from God; to interpret to me the stars over my head and the world of men around me, and the secret impulses that stirred and frightened my heart; to strangle my ignoble self by drawing out my best; and to show me the way of Him who came that I might have life. and that I might have it more abundantly."

Such is the lure of leading youth.

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DAILY VACATION BIBLE SCHOOL OUTLOOK

By Thomas S. Evans

THE vacation school idea with all its wealth of possibilities for the children and the church in all nations presents an acute problem in relationships, demanding an early solution. The International Association of Daily Vacation Bible Schools, which operates as an auxiliary to the International Council of Religious Education in North America, and the World's Sunday School Association for other nations is rapidly being absorbed into the general religious education machinery. This does not imply any reduced emphasis on the promotion of vacation schools throughout the world, but rather an increased efficiency of all the promotion activities and a vast economic saving on the part of the church at large and those particularly interested in the vacation school idea. It is to be

regretted that any one should have found it necessary to form a new organization these days for the promotion of vacation schools, or that there should be a distinct movement for special emphasis of one of the important features of the recognized program. Such independent movements may have temporary value but the same results could certainly be better obtained through the regular processes of cooperation and united effort. The World's Sunday School Association and the International Council of Religious Education through the channels of the great denominations in America, and the very efficient foreign mission boards of the churches, together with native Christian organizations, are definitely including vacation school promotion and training of leadership in the great world-wide religious education program of the future and, in cooperation with the International Association of Daily Vacation Bible Schools, will extend the vacation school movement as speedily as possible through the existing agencies.

THE vacation Church school movement with its various emphasis in the past on special service to neglected street children, its adaptation of public school systems and methods and, most recently, an undue stress on mere memorization is now attaining an educational solidarity which is admitting it to a dignified place in the expanding program of religious education in all divisions of the church. Evidence of this fact is recorded in the incorporation of vacation school courses into the curricula of the international training schools, the denominational summer training schools, and the training schools conducted by state and sectional councils of religious education. Demonstration schools for the teaching of week day and vacation school technique were put on this season at Northfield, Massachusetts, Junaluska, North Carolina, and some other points. The response on the part of the students at all these training schools would seem to indicate that vacation school technique should be included in the standard teacher training courses and that the problems and possibilities of the vacation school should be studied anew each year in the advanced teacher training courses.

THE number of vacation Bible schools during the last summer, has increased greatly. Final reliable statistics of courses are not available as yet, but careful estimates place the total number around the world at about ten thousand, of which almost seven thousand five hundred are in the United States and Canada. Miss Boville, working independently through the National Christian Council, reports that there are about two thousand schools in China, the largest number in any missionary country. Many of the southern states are becoming actively interested for the first time. The Southern Presbyterian Church has added to its staff a trained and experienced promoter, and the Methodist General Conference meeting in Springfield, last May, particularly urged the importance of the vacation segment of the whole Church school program. This is increasingly the attitude of the local churches which find their educational program incomplete without taking thought for the vacation period.

ONE new phase of the vacation school work just opened up this summer is the work among the Mexicans in Texas. In the city of San Antonio alone there are some sixty thousand Mexicans of which only six thousand are in touch with any Protestant church. A conference of the Mexican leaders of all denominations was held in the city last spring, and a native Mexican pastor trained in religious education, was secured under the joint auspices of the Southern Presbyterian Church and the International Association of Daily Vacation Bible Schools, to promote the school among these people. He has been very successful. A complete report of his work and the results will be very interesting and will be available within a short time

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PRIMARY PROGRAMS FOR OCTOBER

By Martha Barnhart Harper

PROMOTION DAY in most Church schools falls on the last Sunday in September. The actual "stepping up" from one department or grade to another occurs, naturally, on the following Sunday, and demands a certain amount of recognition—and preparation When a pupil is six and has been one of the leaders in the kindergarten, he feels very important, very *exalted*, in the idea that he is to be promoted! And yet, when he has been assigned to a corner near the front of the primary room, among unknown and older boys and girls who sing and say so many songs and verses he has never heard before, he does feel so bewildered, somewhat as he does when he loses his mother in a crowd! The wise superintendent will recognize these feelings in her new class, and, because she follows this very sound principle of education, and because she would make these children feel at home, she acquaints herself with the foundation they have had laid for them, that she may build the new upon the old, lead from the known to the unknown. She will realize that the kindergarten child has been introduced to the heavenly Father and His love and care. In the three years of primary school life she plans that he shall become so well acquainted with the heavenly Father through *study* and through *actual experience in meeting the heavenly Father*, that he will be eager to learn to serve Him in the junior department.

Study. The best course in Bible study for your children—the course, decidedly, will be a graded one—was never meant to be used verbatim by teachers. We teach children, not lessons! There is always the question of how much supplementary material to require as memory work. Plan now. The International Council suggests the following promotion requirements:

Reasonable number of memory texts
Christmas story and song
Easter story and song
Missionary verses and song
Temperance motto and song
Group of texts on giving
Hymn, "I Think When I Read"
Hymn, "America," one stanza
Lord's Prayer
Golden Rule
23rd Psalm
Two Great Commandments
Morning and evening prayer
Grace at meals
Verses on God's house, day, and Book
Leaflets kept and work done

Naturally, a superintendent will not teach texts on strong drink, but may substitute verses that will aid self-control. She will not teach more than two stanzas of "I Think When I Read." Other songs should be added. Because children learn the 23rd Psalm at school, it is profitable for them to acquire the 100th Psalm in the Church school. In many primary rooms the emphasis is plac upon learning to *pray*, not in just bei able to repeat the Lord's prayer. T list, however, is helpful. It merely su gests, anyway. Some of the memo work is taught in the class period, so by the superintendent in what she ca the "drill period."

The new class—or classes—will ne good light, a room by themselves, possible, pictures, table and chairs the correct height for them, a class b or file in which to place their means lesson expression, and, most of all, period for the lesson so sacredly reserv that even the general superintendent the minister dare not disturb it. Oft it seems wise to omit the closing servi that the child may go home with t lesson uppermost in his mind.

And they need a teacher who *kno and loves children.* She will be willi to study, of course. Preferably, s shall have had training in teaching, a will avail herself of every opportuni to take courses at a summer school religious work, the community schc of religious education, and to visit t public schools in her own town. Bu most important of all, she must "have personality that is particularly exalte and appealing, one that has been vitalize by a great religious experience . . "The *life* of a teacher makes a strong appeal and a more lasting impressio than her *words.*"—*Munkres, Primar Method in the Church School.*

Experience in meeting the heaven Father? Surely, then, the kindergartn must come into a primary room whi is as beautiful as it can be made, whe the music is inspirational and impressiv The superintendent and teachers will b reverent in attitude. Order will preva and it is necessary that things be don correctly the first time if right habi are to be formed. Be sure that th children understand what they are to d before they are asked to do it. Th refers to the taking of the offering, marc ing to classes, etc. And always, the ne must be built upon the old.

The Topic for the Month

Many interesting programs may b grouped about the 23rd Psalm. Th material is attractive to children, n matter where they live. The Psalm shou be taught *as a whole*, the superintende reading it from the Book until the te has been sufficiently absorbed to b repeated by the children. The story the lost sheep gives an excellent intr duction to the customs of shepherds an their sheep in the Orient. The childre will easily understand the metapho Emphasize in all programs the thoug and care of Jehovah for His childre

Stories for the Month

The Good Shepherd, Munkres, *Prima Method in the Church School,* Chapter The Story of the Sheep That Was Los

pted from Luke 15:3-6, Matt. 18: 14, by *Marion Thomas*, in *Bible ries for the Sunday School and Home, imary Graded Course 1, Part 3.*
Story About a Sheep That Learned to y, Ibid.
d's Care of the Sheep, 1 Sam. 16: 12a; 17:12-15, 34-37.
d and the Giant Goliath, 1 Sam. 17-49.
ren's Prayers, Chapter 6, Eliza- h Colson. *Pilgrim Elementary Teach-* July, 1924. This story beautifully plains the Psalm itself.
es of Joseph.
Little Gray Lamb, *Lawton B. Evans Worth While Stories for Every Day. rolyn Sherwin Bailey* in *Stories for nday Telling.*

Pictures

arch the primary and beginners' re sets for all the sheep and shepherds able.

ongs from Which to Choose

e King of Love My Shepherd Is, *nal for American Youth.*
ep, Baby, Sleep, *Ladies' Home Jour-* March, 1924.
Songs for Little People:
ild's Evening Prayer
ght and Day
rd of the Sunlight
vior, like a Shepherd Lead Us
Cares for Me
ttle Lamb, Who Made Thee?

gs the Beginners Should Know

od Morning to you
aise Him, Praise Him
orning Hymn
e Love
ppy as a Robin
sus Bids Us Shine
orus of Can a Little Child Like Me

r convenience in program making I decided upon "The King of Love Shepherd Is" as the hymn for the h. The list may suggest hymns h may be learned by individual es. Each class should learn at least lass hymn a year.

Program of Welcome

od of Worship

arch for the new children to enter the primary room: With Happy Voices Singing, *Songs for Little People.*
iet Music, Praise Him, Praise Him.
sponse:
Supt. This is the day which the Lord ha h made.
School. Let us rejoice and be glad in it.
Supt. Enter into his gates with thanksgiving,
School. And into his courts with praise.
ymns
Praise Him, Praise Him
Morning Hymn
fering Service
(Ask for quotations about giving. Explain "freely.")
March, All the Happy Children, *Hymnal for American Youth.*
(The offering is deposited in a basket held by a second-year child who stands at the front of the room.)
Response. Gifts of Love, *First Book in Hymns and Worship, Thomas.*
Story, The Good Shepherd, by Munkres
Scripture, read to the children, Psalm 23
Song. The King of Love My Shepherd Is, sung to the school.

Lesson Period

March to Classes. The King of Love My Shepherd Is. (This may later be used as a processional.)

Closing Service

Call to attention, selected from beginners' music
Superintendent, with bowed head, Psalm 23:6
Postlude. The King of Love My Shepherd Is

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LEADERSHIP TRAINING

By F. L. Sensabaugh

THE training of a leadership for any field of activity is a serious and difficult undertaking. When the task involves the training of a constituency extending over the entire area covered by a denomination, embracing people of every age and degree of mental equipment, who are engaged in a service that is purely voluntary and without the financial remuneration and compensation ordinarily attendant upon public service, it becomes especially difficult and delicate.

For many years the Sunday school enthusiasts of America have been preaching the gospel that "the race moves forward on the feet of little children"; "that "what we expect tomorrow must be planted in the child today"; that "the hope of the future lies in the childhood of today." These are pleasing and meaningful phrases and Protestantism has come to accept them as true. The rapidly rising tide of interest in the religious education of Protestant children confronts the church with a serious situation, because of the fact that while we have been drumming these platitudes into the ears of our people and arousing their interest, we have failed to develop an adequate conscience in the matter of supplying a leadership capable of guiding the feet of little children. We have overlooked the fact that there must be those who know the times, the seasons, and methods of planting and cultivation, if child life is to blossom and fruit into Christian character. Splendid progress has been made in the improvement of lesson materials, methods of teaching, and organization, still there are hundreds of thousands of Protestant children languishing in spiritual illiteracy because we are lacking in skilled leadership in the local church.

The effort to offer a thorough-going program of training for the workers in the local Church school is a very recent development; in fact, it is just now beginning. The success or failure of this new undertaking will rest upon the correct understanding and observation of certain fundamental principles that inhere in every educational undertaking.

A Voluntary Service

In planning for the training of our religious leadership, two distinct groups must be kept in mind. The first group are those who are preparing themselves for full-time or professional service, such as pastors, directors of religious education, full-time employed workers with various age groups, Conference, Sunday school, or territorial full-time workers. This group will, of necessity, be limited in number. The second is composed of that great army of voluntary officers and teachers in the local Sunday school, in the city, district, or state whose motive for service is love of God and fellowman. The program of leadership training must therefore be constituted in such a way as to challenge the interest of the largest possible number of this voluntary force; and enlistment for training must be secured by an appeal to the finest and highest motives involved in Christian service.

A Varied Constituency

Those responsible for the program of leadership training have no choice in the selection of those who should be trained. These workers come from every walk in life, with every degree of educational equipment, extending from the lowest grades in the grammar school through our best universities, and ranging in age from sixteen to sixty.

Leaders Must Be Developed From Among the Best

Another principle to which we call attention is that our leadership must be developed from among the *best* of our workers. No one training course can be adapted to the entire constituency. In launching a program of leadership training the courses and methods of administration should be adapted to that part of the constituency that is most capable of development. We do not mean by this that only college and university graduates should be enlisted. Many persons without academic training are capable of large development and splendid service in the local church. The first training course, however, should be of such grade and character that it will challenge the interest and attention of the largest percentage of the best leadership. To offer a course that could be taken by every officer and teacher now in service would be to put it upon such a low plane that it would fail to challenge those upon whom we must depend for real leadership.

Educational Sincerity Must Be Observed in the Course

If we are justified in calling the teaching and training work in the local church religious education, we must observe sound education principles and maintain educational sincerity in the training of the leadership that is to do the teaching work of the local church. This means that not only the content of the course itself must be of standard grade—whatever that standard may be—but that correct principles must be observed in the class room work, that proper educational supervision must be supplied, that competent teachers must offer the course, and that adequate tests and examinations must be held. Correct teaching in the local school cannot be secured unless there has been correct teaching observed in the training class.

A Training Program Must Grow

One of the most serious defects of popular training courses lies in the fact that they are usually promoted and broadcasted rather than allowed to grow through the normal channels that observe educational processes. The desire to secure large numbers surpasses the desire to do thorough-going work. This frequently sults in enormous enrollments, with actually completing the course. Ther but one sure way of guaranteeing permanent values of a leadership trai course, that is to begin a carefully su vised and thoroughly educational eff pitched upon such a plane of thoro going work that it will challenge the workers as a worth-while undertak If the standards are of such a nature t the credits earned become the pride the students, the course itself will bec its best endorsement. To respond the popular demand for large numb of credits will tend to lower educati standards, and will weaken the co so that it will soon become of little va and cannot be continued.

The Effort Must Be Sustaine

Those familiar with the early hist of the normal training school system America are familiar with the difficu and hardships that had to be overc before the system was established as American institution. Training w for religious leadership can never bec a permanent part of the religious progr of America through spasmodic effo A training class may be organized in local church. It may run for a while then disband. A training school may undertaken, and the first results may meet the "expectations" of the promot If training work is ever to become manently fixed in the program of church or community, these first eff must be followed up, and the train class or training school organized ag and again. If the effort is under w leadership, the work will soon beco established upon a permanent basis.

Training Is a Major Task

No adequate program of leaders training will ever be established in local church, the community, or the nomination until it is recognized as a ta of major importance. It cannot be tached to the official duties of some pers already over-burdened with other sponsibilities, and succeed. The denor nation, or other agency, that would hav thorough-going and effective progr of leadership training must establish as integral part of its machinery a dep ment or section of leadership traini placing at the head of the work pers of recognized educational and admin trative ability, and provide adequ funds for the promotion of the work. place of importance the work of lead ship training ranks with the position editor, or general executive.

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A GOOD-WILL PROGRAM FOR TH JUNIOR DEPARTMENT

By Hazel A. Lewis

DURING the month of October the Junior Department is not entirely normal, and yet the very conditions that make the situation unusual offer a unique opportunity for a real educational project, an adventure in good-will. The older pupils have been promoted recently, and perhaps the natural leaders of the department were in that group; the pupils in the new classes from the Primary Department look very young and they feel a bit strange in the new department. If the school has had an ingathering of new members and a rally at this season of the year, there will be boys and girls to whom the whole environment is unfamiliar. Junior boys and girls do not like strange situations and are uncomfortable if they do not know where to go and what to do. They want to be like other children their own age and will quickly acquire an aversion to a department or church where they have an uncomfortable experience. All these personal elements have a subtle influence on the spirit of the department, and the year's work throughout all the grades and classes will have a better chance of success if the spirit of friendliness and good-will is developed during the first weeks.

Children like that place or occasion in which they share some definite responsibility. They will find the greatest satisfaction for themselves when they forget self and think of others. These will be the two underlying principles in developing the theme of good-will, for this attitude cannot be brought about by talking about it, but by engaging in activities which call for friendly cooperation.

Preparation

Have in advance a conference of the Junior teachers and officers to make sure that every administrative detail is carefully arranged and thoroughly understood, such as the location of classes, the time and manner of the arrival of the new classes from the Primary Department, whether individually or formally as classes. A very slight misunderstanding may mar the entire session, and the pupils are very quick to discern any lack of perfect sympathy and cooperation among the teachers. The adult leaders in a Junior Department should not be conspicuous or officious. They should merge themselves into friendly, helpful members of the group.

Arrange to have a number of the pupils who are thoroughly familiar with the department be there at least twenty minutes early to help in the last arrangements. Talk over with them what can be done to make this beginning of the year's work a happy time for everybody. Informal conversation will often reveal opinions and feelings which the session itself would not call forth. Some of these pupils may help to put up the posters and seasonal pictures; others may be at the secretary's desk or the superintendent's table ready help before the session in getting any formation or materials that may be need These boys and girls can give the li personal bits of information that mak possible to approach new pupils in understanding way. Children know h to make each other feel at ease with certain crude tactfulness that eludes adult. Let these pupil-helpers see th the new classes or pupils find their pla and teachers, have song books, and a given all the information that boys a girls like to give and to receive.

Have in the front of the room a pos (made in advance by some class) with considerable number of pictures of Jun boys and girls cut from magazines a arranged with the wording "Our Depa ment is for All Junior Boys and Girls W Are Not In Any Other Church Scho Perhaps a picture of your church build may be included on the poster. An autu picture, attractively mounted, the natio and Christian flags, a basket of brig leaves and berries, will add their messa of beauty. And they say plainly that t is a place which is loved and cared f A birthday poster will suggest the spirit friendliness. If it has on it a map of t hemispheres with the pictures of child of different lands around it, it will sugge world-wide good-will.

It is well at the beginning of each y to have the general outline of the progra on the blackboard. If the departme session has only one class period, t following program is suggested for use the opening service; if there are two cla periods, it may be used for the departme assembly which is usually between t two.

The Program

CALL TO ATTENTION—

Several measures played upon the pia with signal for standing.

A WORD OF GREETING—

The superintendent may remind t members of the department that th are a part of the great host of Juni boys and girls who are meeting all over t land, in the United States and in Canad in country churches, and in big city chur es, sometimes in schoolhouses and mission buildings when there are churches. All of these are speaking One who has taught us to call him "O Father."

PRAYER—

Let this be a brief prayer of invocatio only a sentence or two, suited in langua and ideas to the children, so that they m sincerely make it the prayer of the hearts. Pray that you may all ha happy, busy times together in the Juni Department, and that you may kn that God is there helping and blessi those who love and serve him. Clo with an "Amen" chord on the piano.

SALUTES TO THE NATIONAL AN

CHRISTIAN FLAGS—

SONG, "Fling Out the Banner."

ollow this bit of Christian patriotic ression with a little discussion of friend- and good-will among nations. Speak he children of other lands, who love r flags and have their own ways of oring them. If all the children of the ld were to meet together in a great y or field day, what a flashing of bright s there would be! What flag would we to see in the midst of them all? Our ? Or the Christian flag, that may be flag of them all?

NG, "We've a Story to Tell to the Nations."

The first two verses only.

FERING SERVICE—

Remind the children that this is a part our worship, and that it is also one way t we work together in the Church ool. Two or four pupils, who have been ed in advance to do so, should come for- rd and receive the baskets, passing ough the department assembly to eive the offering, and bringing it to the nt of the room. The entire department y sing as the offering prayer, "We ve Thee But Thine Own."

LLOWSHIP SERVICE—

Call attention to the birthday calendar l its real meaning. Through the birth- offerings we send the message of od-will around the earth. Perhaps will merely explain the plan at this e, and have the celebration of all the thdays the last Sunday in the month. Refer to the new pupils, new classes, and any visitors who may be present. Be careful not to make any of the children self-conscious. Speak of the poster and stimulate the children to invite their friends who are not attending any Church school.

Announce the monitors or helpers for the next week, those who are to look after the flags, the posters, the doors, the offering, and as many other responsibilities as your organization may permit. Include some of the new pupils in these appointments.

BIBLE DRILL—

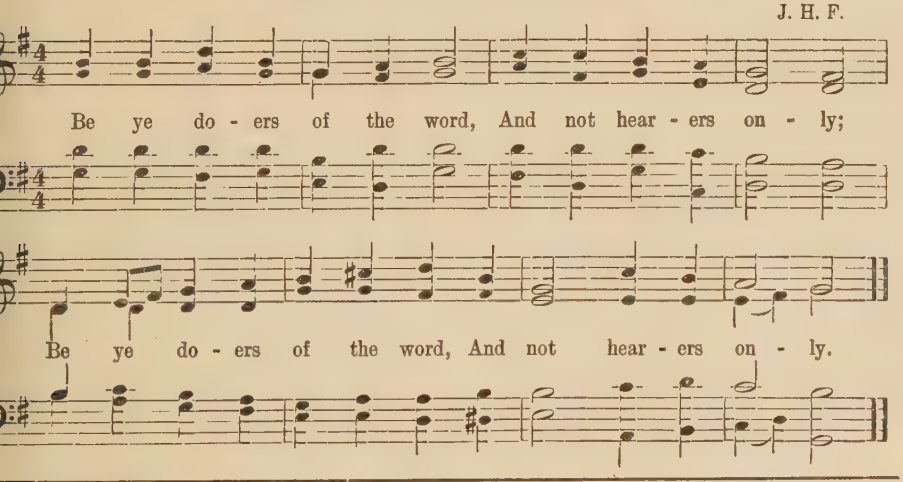
Have a very simple drill in handling the Bible, finding the book that is in the middle (Psalms), in finding the beginning of the New Testament (the middle of the second half), and in finding a few references. Close by having the children turn to Romans 12:9 and follow while you read. The children who are not yet able to find the place, may close their Bibles and listen. Explain that what you are reading is part of a letter that Paul wrote to some Christian friends who were in Rome. Among other things he was telling them how they might be happy in working together. Read verses 9 to 12, explaining any words you think necessary. Tell them that you have read these verses because they suggest ways in which the members of the Junior Department may work happily together.

JUNIOR MOTTO—

To be sung as the pupils are standing, ready to go to classes.

Be Ye Doers of the Word

J. H. F.



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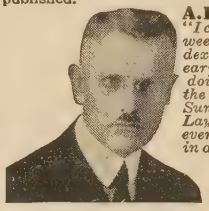

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MAKING GOOD IN THE SMALL SUNDAY SCHOOL

By James McConaughy

THIS day of specialization it has been my privilege for a dozen years t to specialize on the small Sunday ool. When I began this line of service friend, Margaret Slattery, said to me, ou are entering the largest and the most dy field in Sunday school work." I n thought that she was right and I am r sure of it. My work being to make rature for such schools, I well knew I ld not do it at long range, so from the inning I have sought personal contact h them, not merely through Sunday ool missionary workers, who plan and elop these schools, but by visiting the ools myself and in every possible way tivating direct contact with superin- dents, teachers, and pupils.

am speaking now not of the smaller nday schools in the down-town sections l the outlying fringes of cities, nor of se in growing towns, but of village ools, and of schools in the real country, l in such settlements as grow up around nber camps, mining camps, etc. Of six thousand Union Sunday schools which I know most, because they are first responsibility, more than half et in public schoolhouses, more than hundred in abandoned churches, several ndred in public halls, and several hun- d more in farm homes, box cars, rail- d waiting-rooms, under brush arbors the South, and in similar settings not uliarly adapted either to worship or truction. Yet under such conditions these I have found going on some of most fruitful religious work for chil- n and young people of which I have owledge. Let me draw some pictures e to life, and within my personal owledge.

Let us begin across the continent in gon. Leaving the train at Salem we ab into a young farmer's buggy, behind air of good horses. His father's car n town, but was needed for another and. It has brought his sister thirteen es to the nearest minister to be married. the way home bride and groom s us, and a little r they are with us he evening service the schoolhouse. oss the road from up-to-date, mod- n farmhouse, in ch we have our per, is a grove of es, in the center which is a dingy- king wooden build- The steps are ken down, the dows out, and en you enter you l the pews of this ndoned church as dilapidated and useless as the outside is dismal. The church was organized before the community had a sufficient nucleus of people willing to ally themselves with the denomination it represented. Hence its life was short, and its memorial depressing. At evening in the neat, modern, up-to-date schoolhouse a mile away, we find a gathering of some sixty people, young and old. A fine group of young people in the community that evening become interested in teacher-training and join a class which the Sunday school missionary for this and adjoining counties supervises, and from headquarters it becomes my privilege to direct by correspondence. Last autumn I met that same missionary in Portland, and he told me that everyone of those young people had now gone out from that community to Portland, Seattle, or elsewhere; that he had kept in touch with them, and that, with perhaps one exception, each of those young men and young women was engaged in some form of Christian service in a town or city church.

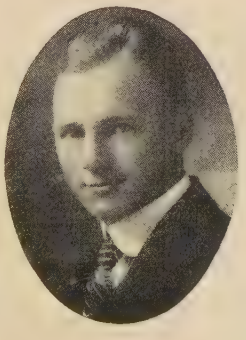
Let us cross the Rockies to northwestern Nebraska. Between the Burlington and the Northwestern on their lines to the Black Hills is a great stretch of prairie farming country, from fifty to seventy-five miles across, some three thousand feet above sea level, covered with farms and ranches. Towns of varied sizes are found at intervals along the railroads, but in the open country between them scarcely a village or a church. It is Sunday, and in a grove of small ash on the Niobrara River, the rural schools of Dawes County have come together for a Group Gathering. The four hundred people present have driven in their Fords or other vehicles from five to forty miles to attend. Among the schools represented are such names as Antelope, Prairie Home, Pepper Creek, Deadhorse, Fairview, Pleasant Valley, etc.

In that gathering one group of young people attracts our special attention. They are wearing, the young men white caps, the young women white glengarries, ordered from a mail order house. They are the "White Caps" of Deadhorse, twenty-nine strong. Their teacher is a farmer's wife. When my friend, the Sunday school missionary for this section, first canvassed that farming community, he found there was Saturday night nearly all-night dancing, and nearly all-day Sunday ball playing; no religious influence at work. He visited every house and could not find a person who believed that a Sunday school could be run or was willing to do anything to help. He could not even find a house that would give him dinner, so he had to make the best of a box of crackers he had in his Ford. That first effort did not discourage him, however. Some months later he went back and found a farmer and his wife who had moved into the community who agreed to help if a Sunday school were organized. At first it was a hard struggle, but finally the school grew by leaps and bounds, and on the day of that group gathering sixty-nine people were present from Deadhorse, representing every family in the whole district, with two exceptions.

That was in 1920—time enough gone to show results. The community has changed; nearly all those young people have moved away, a younger generation is following them, the Sunday school and its work go on. As we drove away to the railroad that Sunday night over the prairie, I asked the farmer who was driving us—himself a recent beginner in the Christian life—how many of the four hundred people present had been led to Christ and Christian living through my friend, the Sunday school missionary, and the schools he had planted and carefully nourished. He reviewed the situation and estimated that not less than one-fourth of the four hundred were the fruits of this Sunday school work.

I have a dozen similar illustrations noted for this article, but space left merely to sum up.

The secrets of success in the work of the small Sunday school lie in (1) such intelligent supervision as just indicated; (2) contact through group organization with other small Sunday schools having similar conditions and problems; (3) the training of the young people as they come along to fit them for responsibility and leadership; (4) constant emphasis upon the central truths of Scripture relating to sin, salvation, and Christian living.



Ray S. Erlandson, the Business Superintendent (left), and Dr. H. Shelton Smith, the Superintendent of Education (right), of The International Council of Religious Education, are too bashful and too busy to prepare articles for the first number of the JOURNAL. At some future time the JOURNAL will profit by virile messages from these efficient members of the International Council Staff.

RECENT WORTHWHILE RESULTS IN WEEK-DAY RELIGIOUS EDUCATION

By Walter Albion Squires

NEARLY a thousand cities, towns, and country communities are now carrying on week-day religious instruction. The number of children enrolled in week-day Church school classes is probably about one hundred and fifty thousand. When we remember that practically the whole growth of the week-day Church school movement has taken place within the past five years, we recognize that it is a remarkable phenomenon. Perhaps no educational movement has ever developed more rapidly than this movement for securing adequate and efficient religious education for children and youth through the organization of Church school classes holding their sessions on week-days. The movement could hardly attain such a rapid development if it were not constantly showing worthwhile results. It could not hope to escape the disasters which usually follow over-rapid development if it failed to produce results as remarkable as its growth is rapid. A little study of the communities where week-day Church schools have been organized will show that the results are not only worthwhile, but truly astonishing.

WEEK-DAY Religious Education in a Large City. Last October Kansas City, Kansas, organized week-day Church schools on a basis wide enough to permit and encourage participation by all religious bodies. It was hoped that four thousand children might be enrolled before the close of the year. The first day the enrollment was over six thousand, the second week it rose to seven thousand, and before the close of the year more than eight thousand of the approximately ten thousand school children in the city were in attendance. The average attendance was up to public school standards. On the closing day five thousand children marched in parade up and down the streets of the city singing the hymns they had learned in the Church school.

Go to the pastors of the Kansas City, Kansas churches and ask them about the results of their week-day Church school experiment and they will tell of scores and hundreds of children who have been brought into the church during recent weeks. Other cities have had the same experience. The word of God sown on fertile soil has "prospered in the thing whereunto he has sent it and has not returned unto him void."

WEEK-DAY Religious Education in the Smaller Cities and Towns. There are twenty cities and towns in the state of New York where approximately the whole school population has been brought into schools of week-day religious education. In one town the enrollment in the Church schools is twenty-five per cent above the enrollment in the public schools because the Church schools take the children at an earlier age than is the case with the public schools. The attendance in these schools is also up to the standard of the public schools.

When we remember that there are fifteen million children of school age in America who attend no Sunday school, or like institution, we can begin to realize the importance of the week-day Church school as an agency for reaching the spiritually neglected children of America. There is no longer any excuse for a community to go along complacently while less than half of its children are recieving religious instruction.

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Unique Ways of Working With Beginners

By Frances Willard Woodall

The brown leaves are falling,
The birds will soon fly,
The shrill winds are calling,
"Dear Summer, good-by!"
—*Songs for the Little Child*

WITH October comes renewed activity in each department of the Church school. All the pupils are back in their places ready and eager for the new year's work, but more eager to tell of the different things they have seen and done during the summer months of vacation. The wise superintendent and teacher will encourage the children to talk about these things, and will help them to see God's hand in the flowers, the birds, the trees, the mountains, and the seashore. It has been well said that "the things of nature form a more beautiful ladder between heaven and earth than that seen by Jacob."

PROMOTION DAY, which generally comes in the fall, brings new pupils into the Beginners' Department. These new children will feel strange, and it is quite essential that they should be made happy at the very first. A short service might be arranged in advance to welcome the new children. The older pupils could be told just what is wanted, and there would be a feeling of importance on their part at being asked to share in the work.

The superintendent might gather the new children about her while the other pupils sing a welcoming song. They could then march to the superintendent and, taking a new pupil by the hand, lead him back to a seat beside his chair. The superintendent might then offer a short prayer for the new pupils.

HAVE a hostess to receive the mothers and other visitors who come to the department, to see that they are comfortably and inconspicuously seated. A good hostess will help the children as much as the parents by keeping the latter out of the way of the former. The superintendent has no time to entertain visitors during the short period she has the children each Sunday.

IOME VISITATION

By J. Shreve Durham

WHAT IS IT?

HOME Visitation is a systematically organized interdenominational movement through which every home in the largest city or the most inaccessible country district can be visited in a few hours. Its purpose is to place printed invitations in every home, inviting all people to attend the Sunday school, ch, or synagogue of their choice, to secure records of the church con- ion or preference of every individual, h are given to the pastor, priest, i, superintendent, or organization erred.

IS IT NEEDED?

is needed everywhere, because there many in the best organized communi- not in touch with any Sunday school, ch, or synagogue. Government sta- cs show that not half of the population onnected with religious organizations, only a little more than one-fourth of population is yet in the Sunday schools religious education. The greatest to religious interests is not any kness within the Sunday schools and ches, but the numbers and influence of forces without.

CAN IT BE DONE?

eaders of all faiths—Protestants, Cath- , and Jews—and the entire population ay community will welcome and hearti- operate in a movement for the good l the people. The leaders of the educa- al, social, commercial, industrial and life of a community will join with the ious forces in this work. Schools , both city and parochial schools. spapers give the movement strong rsement and wide publicity. Mayors proclamations, and everything gives ght-of-way for the few hours when the al work is done throughout the city, it requires the most careful organiza- and demands experience, in large s.

HAS IT BEEN DONE?

ore than 69,700,000 people have been ed through this plan during the past en years, and millions placed in touch the Sunday schools, churches, and gogues of their choice. Many Sunday ols and churches have more than led in membership as a result of this . More than ninety-four per cent of more than 69,700,000 people visited expressed a religious preference for Sunday school, church, or synagogue. all these advantages the value of the and the great opportunity it offers religious organizations can easily be

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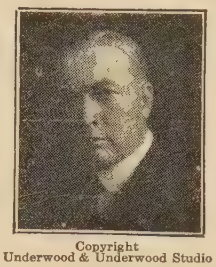

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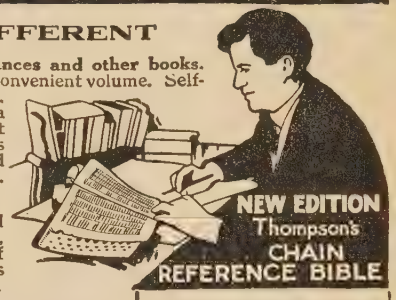

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WHY NOT HAVE AN ADULT DEPARTMENT?

By Wade Crawford Barclay

A considerable number of churches he Adult Department exists in name, in the majority of cases, as yet, it name only. Up to the present time er the tradition of a "main school," nterest in organizing and building up rate, uncorrelated, organized classes dominated the situation.

lass organization has commended itself most successful method of recruiting ts for Sunday school membership. e about 1908 organization has pro- ed with marked rapidity until now isands of Sunday schools have from e to six, some even more, organized ses. The leaders in adult work have so engaged in promoting the organ- on of classes, and in making organiza- effective in class growth and activity, consideration has not been given he larger aspects of the adult work ne school. But the time has now come n the need for the organization of t departments separately administered ands attention. It cannot longer be yed.

onsider some of the ends to be served uch an organizaton.

The Segregation of Adults

epartmental organization, begun in elementary grades, has been so effective mproving the technique of religious ation that it has been carried forward the secondary departments. Separate rmediate, senior, and young people's rtments; or at least teen-age or high ol departments, including both inter- iate and senior pupils, have been nized in many of the larger schools, in the next few years will be formed any more. This leaves the work for ts alone lacking departmental organ- on. That which is proving itself so tive a means of increasing school ency for the younger age groups inly has in it much of promise for work with adults.

The Need for Unity

ne organization of an Adult Depart- t serves to unify the adult work of church and school. Many churches no inclusive organization for all the ts of the church and congregation. young people have their Young le's Department or Young People's ety, with its development of a desir- group consciousness and its various isions for meeting group needs, but adults have no corresponding group nization. The social and recreational s of many are entirely unprovided Many are enlisted in no form of stian service. The adult member- of the church is simply an ineffective, ganized aggregation of individual . The Adult Department may be the inclusive organization required eet adult needs and to utilize adult rces.

yright, 1924, by Wade Crawford Barclay.

The separateness, the aloofness, the rather selfish independency which now characterizes many adult classes may be overcome by grouping together all of the adult classes into an organized department. Certain activities, not necessarily all, carried on by the department as a whole, instead of by the various classes separately, bring all of the adults of the school closer together by emphasizing their common interests.

A department organization makes it practical to survey in a broad way the full possibilities of Sunday school work for adults, and to plan comprehensively for realizing them.

In some schools the serious mistake is made of large adult classes meeting entirely separate, thus paving the way for their absolute divorce from the school. Such classes are likely, sooner or later, to become more of a problem to the school than a help. If the school in which one or more classes make a demand for this privilege would organize an Adult Department with provision for a separate adult assembly, it would thereby take a long step toward strengthening its work, and that without any accompanying risk. Adult interests and needs demand an adult assembly quite as much as do those, for example, of primary pupils. But the assembly should include all the adults of the school instead of setting off one large class by itself. The latter plan fosters the factional, divisive spirit. An Adult Department well organized, meeting separately, makes possible an adult school of religion, and meets a real need.

Educational Grouping

If genuine and really efficient teaching is to be carried on in the Church school, conditions must be created that will make such teaching possible. Favorable conditions, as I have already pointed out, are not now usually present. Because of the prominence given to class organization and upbuilding, the adult school has grown almost entirely by class increase. The one adult class, or the several adult classes, have made one chief effort, namely, to increase the class membership. As a result, many of these classes consist of a large number of people of wide diversity in age, interests, and intellectual ability. In many cases the class lacks homogeneity. Much more effective work could be done in every way if the class were divided into two or three groups, the members of each of which would have interests and needs in common. This can be effected only through an Adult Department.

Some writers have argued that it is undesirable to break up the large adult class into smaller study groups, because of the socializing values growing out of a large, miscellaneous company of adults meeting together. They would place first in value the service rendered by the class in stimulating Christian social attitudes. To them the adult class session is first of all a social meeting place. For example, one teacher writes: "The men in our class all meet on one common level. The rich, the poor, the learned and the unlearned are all brothers alike." It is for this very reason, among others, that the largest possible adult group, the department, should be made the unit of organization.

Not merely those who are in the big class, but all the men and women of all the classes should be brought together

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into the one common departmental group, in order that socializing influences shall have the largest scope in which to work. The Christian church is the most successful institution for the breaking down of barriers of race and caste and artificial social distinctions among adults that has ever existed. When the rich and the poor actually meet together, in the consciousness of a common Lord, for worship and the discussion of life problems in the light of the gospel, a situation is created that is most potent for the development of Christian social attitudes.

A Program of Study

A properly organized Adult Department can plan a comprehensive program of study that will make provision for the instructional needs of all the adults in the constituency of the church. Such a program can never be developed by a Church school which has only two or three large classes, or a number of miscellaneous organized groups with a fixed membership. Consider a case in point. In a certain college town a nucleus of men came together to organize a Bible class. The group included a college president, a lawyer, a physician, the president of a bank, a carpenter, a blacksmith, a farmer, a bookkeeper, a dry goods salesman, and a town official. They selected officers and committees, procured a charter, and went to work in earnest. Through the effective use of organization methods the class was built up within a year to a membership of more than one hundred men. Practically every masculine element in the community was represented.

For a time the class continued to grow in interest and numbers and then, following a change of policy, began to decline and finally was disbanded. The cause of failure was not apparent to everyone, but by the more discerning was clearly perceived. In the beginning, seemingly by general consent,the Uniform Lessons were used. Later, several of the better educated members objected to these lessons on the ground that they were fragmentary, unscientific in arrangement, and lacking in the variety needed in a comprehensive program of adult religious education. Several of these men, including two college professors, were appointed a committee on course of study. They outlined a program beginning with a special course on the social aspects of Christianity. While this course proved to be very popular with a minority of the class, others were dissatisfied. It was so great a contrast to what they had been accustomed to think of as Bible study that they were much displeased. There was no formal protest, but the feeling of dissatisfaction increased, the morale of the class was broken, and attendance rapidly fell off.

This catastrophe might have been avoided by the organization of an Adult Department. The president of the class, possessed of fine executive ability, could have served fully as well as superintendent of the department. So with all of the other officers and committees. With a department instead of a class the group who felt that their needs would be better served by the special course in social interpretation might have studied it; those who preferred the Uniform Lessons might have continued their use; whil others desiring to study Christian mission church history, or any other appropriat subject might have had their desir gratified.

When there are a large number o adults enrolled as members of the Churc school it is necessary, if an effectiv program of religious education is to b maintained, for a variety of courses suite to the interests and needs of variou homogeneous groups to be offered. brief service of worship in which a participate, and common programs o social and service activities unite all o the various study groups in a singl department.

A Ministry to the Entire Adult Constituency

A well organized Adult Departmen enables the church to fulfill its ministr to its whole constituency. There ar many people in every parish who canno be enrolled as attending members o organized classes. To minister to thes it has been common in recent years t supplement the work of the organize adult classes either by a Home Depart ment, which has usually meant a depart ment ministering exclusively to the home bound; or by Extension Classes, that is home study groups affiliated with organize classes. The plan of Extension Classes is not satisfactory because of the in evitable lack of coordination, and th possible competition and overlapping tha results from the attempts of two or mor classes to organize extension groups. It i unlikely that any one class would be s ambitious in its plans as to undertak to draw into its membership, through extension groups, all the adults in th possible constituency of the church. Bu just such an ambitious program as thi is what an Adult Department should b encouraged to undertake.

A similar objection holds against th Home Department. It does not provid for the correlation and coordination of al the work for adults, nor is it sufficientl broad in its scope. There are many w whom the Church school should ministe besides old people and invalids. N adults need the ministry of the Churc school more than parents, especially mothers of young children whose hom cares prevent their attendance upon th Sunday sessions. An Adult Department if well planned, may include within its scope the entire adult constituency o the church.

Surely all observing people who believe in the mission of the church must realize the urgent need of instrumentalities more

NOVEMBER

The *November* JOURNAL will feature

FATHER AND SON WEEK
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By Meme Brockway

"We cannot expect the heart religion of boys and girls to find expression in theological statements or in emotional manifestations. A lad of ten, as he walked with his mother one night down a quiet road under the stars, said suddenly, 'I mean to be a Christian.' The mother expressed her joy, then wisely waited. A few moments of silence were broken by the boy's earnest penitent voice: 'I cheated once about a berry card. I found it and turned it in with mine, but I'll pay the money back to Mr. S—.' There was another, who also met his Lord face to face and cried out his joy and love. 'If I have cheated any, I will give him back four times as much.' The love of boys and girls finds natural and fitting expression in deeds, not words."

CHRISTMAS PAGEANTS
in
THE NOVEMBER JOURNAL

On account of such a wide variety of interests that must be served through the JOURNAL, it will be impractical to publish many pageants. As the JOURNAL increases in size, more space can be given to this valuable method of religious instruction.

IMPORTANT INFORMATION

TO

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"The Vacation Church School" by C. S. Ikenberry, Dean of Daleville College is one of the best books concerning itself with the organization and management of Vacation Schools. Price, 60c.

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effective in reaching the masses than any now in use. The churches today are not touching at all a large proportion of the population. Conditions are developing like those which preceded the evangelical revival of the latter part of the eighteenth century in England. The populace is increasingly indifferent to the church. The authority of the church has disappeared. Its services fail to attract a large proportion of the adult population. The methods of evangelism which were successful twenty-five to forty years ago are no longer effective. Some new method is needed; some new agency required. The only method which promises to cope with the situation is religious education; one of the most promising agencies in possible contribution to a solution, the Adult Department of the church.

My Social Faith

By Samuel Zane Batten

The gospel of Jesus Christ is the "news" of the Kingdom of God.

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Men are to seek the Kingdom of in and through all relations and in tions; service in the family, the st industry, the church, may be equ Christian and equally necessary.

The gospel is much more than so service; but no religion is Christian does not serve one's fellows.

Any effort that will help any soul in way is the translation into deed of s article of the Christian faith.

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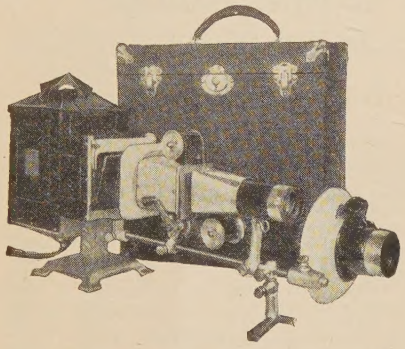

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THE STRATEGIC POSITION OF THE SUPERINTENDENT

By Rufus W. Miller

superintendent holds a position is strategic in relation to the the Sunday school. His work ly less responsible than that of tor. A lecturer once suggested child requires for his education ds of teachers: his parents, his ues, his pastor, his playmates, press. He calls this, for purpose ry, "Five Peas in a Pod." Like- the purpose of memory, we may strategic position of the super- t relates itself to his personality, arents, to the pupils, to the pastor. e the "Four Peas in a Pod," which perintendent needs.

can estimate the power of the harged personality of the super- t? The one inspiring influence emains with me of the superin- of my home Sunday school, from iest childhood to manhood, was lent sincerity, great earnestness, rough-going honesty of the man. not a success as a speaker, he t pray with fluency, but he never impress you with his smile, his service and sacrifice, his passion work of the school and the officers chers. He had a quiet humor inning smile. He believed in the school, and his every-day life ess corresponded with his Chris- fession.

superintendent must bring the into partnership with his efforts nd the influence of the school. n be done by writing a letter to rent, upon the admission of the Sunday school membership, by n of the superintendent or the or by district committees. Im- facts as to the parents' church hip or inclination should be re- or use to the superintendent or Influence should be used to em- the spiritual atmosphere in the the maintenance of the family The superintendent can use the Department also for this purpose. nts' Association should be organ- include parents by departmental gs, if practical. It is easy to s plan with parents of the Cradle eginners, and Primary Depart- Parents' classes in the Adult nent are well worth while and can a great factor under the leader- he superintendent and the officers lass. With pupils, many super- nts, both during Sunday school l long years beyond, are a standard example. Some one has said that er, the teacher, the pastor, and the endent compose the quartette of o shape ninety per cent of the als and character.

can the superintendent influence ls? The answer in brief is: there must be shown an evidence of real friendship. The superintendent should know, as far as possible, the pupils from twelve years of age in the school who are not members of the church. These last will be the ones to cultivate through special letters and especially before Decision Day or pre-Easter services. He should keep this list checked up. The hearty hand-clasp of the superintendent, the interest in the pupils when absent or sick, personal birthday letters and interest in securing employment or advising as to vocations in life: these practical lines of relationship will give a power beyond estimate to the influence of the superintendent.

The superintendent's personal visitation of the homes of the pupils for acquaintance, for conference, and prayer will be the very best investment of his spare time. Frank L. Brown, the beloved leader of the World's Sunday School Association, for many years superintendent of a Sunday school of two thousand, made it a point to spend one or two hours of every week day after business, for visitation to the homes of the pupils and he frequently stated that he believed the results in spiritual quickening of the school life justified this outlay of strength and time.

The superintendent occupies a unique relation to the pastor. He is the assistant shepherd. It is the superintendent's privilege to come into intimate relationship with the pastor and to depend upon the pastor for wise guidance in the selection of proper lesson helps and of members of the church who can be of service in the Sunday school. The pastor is the leader of the congregation and is the pastor of the Sunday school. It goes without saying that the superintendent should always defer to the leadership of the pastor. On the other hand, the superintendent should constantly seek to increase the usefulness of the pastor in the work of the school.

A Prayer for Teachers

By Norman E. Richardson

O, Master, all wise and patient, Teacher of mankind, Thou who, through the passing centuries, art drawing men and nations away from superstition, ignorance, and folly, grant to Thy servants, the teachers in our Church schools, the grace to share Thy vision of a redeemed world. May the love of truth be like a lighted torch in their minds. May sympathy and tenderness gird them about so that no harsh or cutting words will be spoken, and no heartless indifference mar their attitude toward those who are less favored than they. Save them from self-conceit. Incline their hearts to be humble, diligent searchers after trustworthy and useful knowledge. May they achieve, day by day, that increase of skill which will make them accurate interpreters of Thy Holy Word. In their hands may it be the bread of life. Help them to see the worth-whileness of their work. And may Thy church, through their ministry, renew its spiritual strength, gathering into its fold multitudes of children for whom Thou didst give Thy life. Grant this petition, O Lord, for Jesus' sake. Amen.

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On account of the crowded condition of this first number of the JOURNAL *no book reviews can be inserted. Price is given where price is known.*

GREAT LEADERS OF HEBREW HISTORY. By Henry Thatcher Fowler, Ph. D., 280 Pages. Price $1.75. Macmillan Co.

THE BIBLE STORY AND CONTENT. By Calvin Weiss Laufer. 304 Pages. Price $1.25 Net. Abingdon Press.

LIFE OF THOMAS COKE. By Warren Akin Candler. 408 Pages. Price $1.50. Cokesbury Press.

BUDDHISM AND BUDDHISTS IN CHINA. By Lewis Hodous, D. D. 84 Pages. Price $1.25. Macmillan Co.

THE CHARACTER OF PAUL. By Charles E. Jefferson. 381 Pages. Price $2.25. Macmillan Co.

FAMOUS HYMNS: WITH STORIES AND PICTURES. By Elizabeth Hubbard Bonsall. 116 Pages. Price $2.00 Net. The Union Press.

A LAYMAN'S CONFESSION OF FAITH. By P. Whitwell Wilson. 208 Pages. Price $1.50. Fleming H. Revell Co.

CHRIST OR CHAOS. By Charles C. Selecman, D. D. 88 Pages. Price $1.00. Cokesbury Press.

THE LIFE AND TEACHING OF JESUS. By Edward Increase Bosworth. 424 Pages. Price $2.50. The Macmillan Co.

THE FRONTIER SPIRIT IN AMERICAN CHRISTIANITY. By Peter G. Mode, Ph. D. 196 Pages. Price $1.75. The Macmillan Co.

GOD'S ANSWER TO EVOLUTION. By Thomas Cary Johnson. 110 Pages. Price $1.00. Presbyterian Committee of Publication.

FUNDAMENTALS OF SUCCESS. By H. A. Boaz. 216 Pages. Price $1.25. Cokesbury Press.

GREAT REVIVALS AND THE GREAT REPUBLIC. By Warren Akin Candler. 344 Pages. Price $1.50. Cokesbury Press.

THE ROMANCE OF HOME MISSIONS. By S. L. Morris. 257 Pages. Price, Paper 50 cts., Cloth, $1.00. Presbyterian Committee of Publication.

THE MAKING AND MEANING OF THE NEW TESTAMENT. By James H. Snowden. 311 Pages. Price $2.50. The Macmillan Co.

RELIGION IN THE THOUGHT OF TODAY. By Carl S. Patton. 159 Pages. Price $1.50. The Macmillan Co.

A FIRST PRIMARY COURSE FOR THE VACATION CHURCH SCHOOL. By Edith McDowell. 219 Pages. Price 85 cents Net. The Abingdon Press.

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FIELD NOTES

By A. M. Locker

Reverend E. H. Brewster, who has been General Secretary of the Maine Council of Religious Education, resigned his position and accepted the position of Director of Religious Education of the Philadelphia area of the Methodist Educational Board. Mr. Brewster leaves the Maine Council of Religious Education with a splendid record of results in the development of a state-wide program of religious education.

———

Fred D. Cartwright, formerly Superintendent of the Young People's Division of the State of New York, resigned that position several months ago and began his work as Young People's Superintendent of the Ohio Council of Religious Education on July 1st.

———

J. O. Doolittle, formerly Rural Superintendent of West Virginia and Ohio, acted as General Secretary of the Southern California Council of Religious Education in the absence of Hugh C. Gibson, the General Secretary, while he was in attendance upon the World's Convention at Glasgow, Scotland.

———

W. V. Long, a merchandise broker of El Paso, Texas, is an enthusiastic Sunday school worker and is acting as correspondent for the city of El Paso, Texas, and the state of New Mexico. He is arranging for a series of Sunday school institutes for the last week of November to be attended by the Field Superintendent of the International Council.

———

Jason M. Averill, a successful traveling salesman and business man, has been made Business Superintendent of the Kansas Sunday School Council of Religious Education. This will give Frank G. Richard, the General Secretary, more time for the development of the program of religious education.

———

Mrs. Jean M. Johnson, the Office Secretary of the Oregon Council of Religious Education, has been made Acting General Secretary for that state. The Executive Committee are seeking a wide-awake executive, business man, organizer, and promoter to head up their Educational Council.

———

Charles R. Fisher, who has been General Secretary of the Northern California Council of Religious Education for many years, resigned that position October 1st. We have not learned of his plans for the future. The Executive Committee is seeking an Executive Secretary to fill the vacancy.

THE BEAUTY OF GOD. By G. C. [illegible] 117 Pages. Cokesbury Press.

THE ETHICAL TEACHING OF JESUS. By [illegible] F. Scott. 133 Pages. Price $1.50. Macmillan Co.

A MANUAL OF SERVICE FOR THE PE[illegible] DEPARTMENT. By Mrs. Bartia Co[illegible] Hogan and John Bert Graham. 36 [illegible] Cokesbury Press.

A CHRISTIAN PROGRAM FOR THE RURAL [illegible] MUNITY. By Kenyon L. Butterfield[illegible] Pages. Price $1.50. Cokesbury Pr[illegible]

HOW TO IMPROVE YOUR SUNDAY Sc[illegible] By Frank Wade Smith. 75 Pages. $.50 Net. The Abingdon Press.

METHODIST EVANGELISM. By Georg[illegible] Stuart. 132 Pages. Cokesbury Pre[illegible]

THE BIBLE STORY. By James Baikie[illegible] Pages. Price $5.00. The Macmillan[illegible]

HOW TO READ THE BIBLE. By Richa[illegible] Moulton. 132 Pages. Price $.80. Macmillan Co.

THE PHARISEES. By R. Travers He[illegible] 248 Pages. Price $2.00. The Mac[illegible] Co.

THE CHILDREN'S GATEWAY TO BIBLE-S[illegible] LAND. By Laura Merrihew Adams [illegible] Pages. Price $1.50. The Union P[illegible]

THE BUSINESS OF MISSIONS. By Co[illegible] H. Patton. 290 Pages. Price $2.00. Macmillan Co.

THE HEROES OF ISRAEL'S GOLDEN AGE[illegible] George Dahl, Ph. D. 333 Pages. $2.00. The Macmillan Co.

THE CHOICE OF A CAREER. By G[illegible] Evans and Ina C. Brown. 205 [illegible] Cokesbury Press.

THE SUCCESSFUL SCHOOL AT WORK. By [illegible] Leavell. 271 Pages. Price $2.00 George H. Doran Co.

THE SYRIANS IN AMERICA. By Phil[illegible] Hitti, Ph. D. 139 Pages. Price [illegible] Net. George H. Doran Co.

OLD TESTAMENT HISTORY. By Fran[illegible] Sanders, Ph. D., D.D. 158 Pages. C[illegible] Scribner's Sons.

OLD TESTAMENT PROPHECY. By Fran[illegible] Sanders, Ph. D., DD. 102 Pages. C[illegible] Scribner's Sons.

CHARACTER AND HAPPINESS. By Alv[illegible] Magary. 214 Pages. Price $1.50. Scribner's Sons.

THE WORLD'S LIVING RELIGIONS. By [illegible] Ernest Hume, Ph. D. 298 Pages. $1.75. Charles Scribner's Sons.

THE AMATEUR POSTER MAKER. By Je[illegible] E. Perkins. 63 Pages. Price $1.00. Pilgrim Press.

SIGNIFICANCE OF THE CROSS. By Ge[illegible] Morrison, D. D. Geo. H. Doran Co[illegible]

BIBLE STORY BOOK. By Frances Weld D[illegible] son, 187 Pages. Price $2.00. The P[illegible] Press.

CHILD ACCOUNTING. By Arthur B. Moeh[illegible] 205 Pages. Courtis Standard Tests, Fri[illegible] Bros. Press.

JANE IN THE ORIENT. By Lois Hawks S[illegible] hart. 153 Pages. Price $1.25. Fl[illegible] H. Revell.

HAWAII, THE RAINBOW LAND. By Kat[illegible] Pope. 364 Pages. Price $3.00 net. T[illegible] Y. Crowell Co., N. Y.

A PRIMARY PROGRAM BOOK. By Floren[illegible] Norton. 55 Pages. Price 25 cents. Westminster Press.

SEEKING TO KNOW AND TO DO GOD'S [illegible] PART I. By M. Florence Brown. [illegible] Pages. Price 75 cents. The Westm[illegible] Press.

THE SORROWS OF GOD. By G. A. Stu[illegible] Kennedy. Geo. H. Doran Co.

SEEKING TO KNOW AND TO DO GOD'S [illegible] PART II. By M. Florence Brown. [illegible] Pages. Price 75 cents. The Westm[illegible] Press.